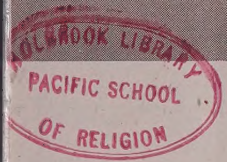


INTERNATIONAL JOURNAL *of Religious Education*



When Young People
Join the Church

New Ventures in
Lesson Production

There's More Than
One Place to Teach

Let's Go with
the Crowd

When a Good Home
Is a Christian Home

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February 1949



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International Journal of Religious Education

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A demonstration of story telling is given by a member of the staff of the Home Missions Council of North America to an inter-racial group of young people preparing for work with migrants. This training conference was held last summer on the grounds of the Pettie School for Boys at Hightstown, New Jersey.

Message for Race Relations Sunday

February 13, 1949

DIVINE LOVE makes Christian brotherhood different from every other kind of human association. This love requires for every person justice and full opportunity because of his dignity and worth as God's creature and the object of His redemptive love. To profess to love God and to give offense to our brother because of racial difference is to sin. The love of God and the love of our fellow man go together.

Christians, therefore, face the task of making love a reality in their own lives by the practice of brotherhood. There are persons, known and unknown, who in spite of difficulties live lives of real Christian brotherhood with those of other races. Some individuals, however, fear the loss of personal status and community influence which they assume the practice of Christian brotherhood in race relations would bring. In practice they allow such fear to outweigh the belief that the brotherhood of love under the fatherhood of God is the highest goal of life . . .

The practice of Christian love calls for continuous examination of human motive, for courageous and intelligent facing of worldly pressures from without and emotional pressures from within, for complete and daily dedication to Christ.

*(Excerpt from the Message of the Federal Council
of the Churches of Christ in America)*

The Christian Commonwealth

**Today, as in the time of Paul,
Christians live in outposts of heaven**

By J. Carter Swaim*

Readers of the Revised Standard Version of the New Testament are frequently struck by the clarity which the new revision throws on obscure passages. Such changes were made by the Revision Committee after profound research, study and thorough discussion. This is the second in a series of meditations by Professor Swaim based on significant passages in the new Version.

FEBRUARY, with its birthdays of great Americans, is a time when we think about the nature and responsibilities of citizenship. The relation of the Christian to the world about him has never been an easy one, but there is help in a New Testament passage upon which the Revised Standard Version throws revealing light.

Not "conversation" but "commonwealth"

The King James translation of Philippians 3:20a says: "our conversation is in heaven." It is difficult now to know what that could mean. We sometimes hear it said of a man that he goes around with his head in the clouds—this can scarcely be what it means to have one's conversation in heaven. Our English word "sermon" is the Latin "sermo," which originally meant conversation. A sermon ought not to be preached down at people, but should have the give-and-take of friendly contact. Even so, still is upon earth that sermons are preached!

Perplexity disappears when we get the true sense of the original, as it is recovered by RSV: "But our commonwealth is in heaven." Paul is here contrasting the manner of life (which is what "conversation" meant in the sixteenth century) of the Christians with the conduct of non-Christians. Tears flooded his eyes as he summarizes their absorption in the merely material: "their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven."

Colony of the homeland

As teacher and preacher, Paul set us the good example of seizing upon circumstances in the life around him which would drive home the truth, and the people to whom this was addressed would get the point at once. The people of Philippi were residents of one place, but citizens of another. Macedonia had fallen under Roman rule in the second century B.C., and in 42 B.C. Antony and Octavian, in celebration of their victory over Brutus and Cassius, bestowed upon Philippi the status of a colony. Roman colony was a kind of miniature Rome: the local magistrates were given authority exceeding that of the governor of the province, and its inhabitants were citizens

of the Imperial City! It is not otherwise with Christians in the world. Their bodies move about in one sphere; the true homeland of the soul is elsewhere.

The condition of the Jewish nation at that time also serves to highlight this truth. Due to the conquests of Assyria, Babylonia, Egypt and Rome, the Hebrews were now a widely scattered people; it is reckoned that there were five or six times as many Jews living abroad as there were in Palestine. Occasionally, as in Alexandria, the Jewish community was granted permission to maintain an independent political unit, a separate commonwealth, a state within a state. Thus their actual residence was in an alien country, but their first allegiance always was to the Holy City.

Settlers from another land

The Christian lives in the world as the representative of another Kingdom. Note that Paul does not say, "our commonwealth *will be* in heaven." He is not holding out the promise of an other-worldly reward: he is saying that even now our citizenship belongs to the realm where the Eternal dwells, and we are to transform our surroundings into an outpost of that country!

In the days of American colonization the first Virginia charter stated that the colonists were charged with the duty of "propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God." Not all colonists remembered that, but one of the most inspiring things in our national heritage is the realization that America was "a plantation of religion and not of trade." It has sometimes happened in history that a colony planted in a foreign land has been lost, completely swallowed up by the people of the surrounding territory. There must have been times in the first century when it looked as if this little colony of heaven in Philippi were going to be swallowed up. The Christians were surrounded by those who had no interest in the pursuit of truth or the work of faith or the labor of love.

A shining example from early times

To be true to one's homeland in such an environment was a severe test of steadfastness. Under the guise of being genial or tactful the disciple must not lapse from the purity of his beliefs or indulge in questionable conduct. In the early part of the second century an unknown writer sent to Diognetus a letter which describes how faithfully the early Christians discharged their duties as citizens of another commonwealth. What a shining example they set!

"The Christians," runs this ancient document, "are not distinguished from other men by country, by language, nor by civil institutions. For they neither dwell in cities by themselves, nor use a peculiar tongue, nor lead a singular mode of life. They dwell in the Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they present a wonderful and professedly paradoxical conduct. They dwell in their own native land, but as strangers. They take part in all things, as citizens; and they suffer all things, as foreigners. Every foreign country is a fatherland to them, and every native land is a foreign land. . . . They live upon the earth, but are citizens of heaven . . . what the soul is in the body, the Christians are in the world."

*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

When young people join the church

**Preparation for
church membership
is a long term process**

By George D. Heaton*

WHEN YOUNG PEOPLE plan to join the church, the leaders of the church ought honestly to face certain questions:

Is the church ready to receive into its fellowship a young person who is committed to Christian discipleship?

Will the environment of the local church bring disillusionment to anyone of intensely high hopes?

Will the complacency of the church do injury to the sense of urgency which characterizes the new Christian personality?

Will the parochial concern of the church be in conflict with the youth's determination to think of Christianity on a world-wide front?

What will sectarianism do to the instinctive sense of ecumenicity of the consecrated Christian youth?

Young disciples challenge the church

These are not idle questions nor do they completely examine our plight. We want youth to join the church, but the fellowship we offer them is not always conducive to the development of their Christian impulses. Not all young people, of course, go seriously beyond the standards of the church itself, but many of them do. When a young person joins the church, the situation is not that of a respectable man joining a respectable club. It is not that of a nice man associating with nice people. It ought to be the discovery of a fellowship of kindred minds. Here is a young life which knows the inner power which makes a person become a Son of God. This youth has committed himself to the Lordship of Jesus Christ; he believes that the power which has integrated him is alone sufficient to integrate the society of men. He joins the church because he believes that he must have the fellowship of those who share his experience, and the power which is available to society through the corporate worship and practice of such people.

* Minister of the Myers Park Baptist Church, Charlotte, North Carolina.



When youth joins the church it should be in the atmosphere of friendship and confidence in the minister.

John E. H.

In preparing young people to join the church, the church must choose between an intensive, isolated technique and a long range, continuous program. This article proposes suggestions concerning the latter approach. When we think of young people, we shall have in mind particularly the boys and girls in the junior high school.

Training begins in the home

We must begin with a family-centered consciousness of the role of religion in life. The Christian decision ought to be reached by the guidance of parents. Of course, there are many situations where a youth comes from a home which is not in the church; and until the family is brought into the congregation, the church must assume full responsibility for the guidance and nurture of that life. Most of the boys and girls we work with come from church homes, and we must teach the parents how to make religion a normal environment of the family.

In the Myers Park Baptist Church we do this by regular parents' meetings for each grade. At such meetings the religious needs of the children are discussed in the light of their mental, emotional, physical, and social development. In this way parents are conditioned for the conversations with their children which lead to decisions about discipleship and church membership. If this decision has the importance which the church claims, then the family must give it an equally important emphasis. The youth brought into the church through a family centered

erience is more apt to be firmly anchored than the one whose decision is the result of isolated, intensive training.

he Bible must be taught honestly

Then we must revise our approach to the Bible to bring into harmony with the assured positions of modern scholarship. Unfortunately, a great chasm still exists between the truth which the minister has acquired in seminary training and the ideas of the average congregation. We are perpetuating a view of the Bible which will not sustain the faith of a junior high student. Our lay teachers are for the most part incompetent to make this transition in approach to the Bible, and therefore, often instruct on a scholastically untenable basis.

If we honestly face the facts about the outcome of our religious instruction when the student enters college, then we believe we will see the importance of building religious experience upon a sound view of the Bible. It is inevitable that the youth feel that his religious faith is associated with the sacred scriptures; and if he discovers that he was not taught the truth about the Bible, then he questions the validity of his entire religious position.

How do we in our church overcome this problem of a sound approach to the Bible? By the simple expedient of having the minister and the minister of education teach the high school and junior high school students and conduct the monthly parent conferences. By this procedure we have been able to produce graduating classes which are thoroughly familiar with the documentary theory of the Old Testament, the progressive revelation in the Word, and the synoptic problem in the New Testament. If someone asks what all this has to do with youth joining the church, we answer that it is all important. A continuing vital religious experience requires faith in the integrity of the nurturing institution. When a young person joins the church, he should never question the intellectual honesty of the group which has brought him to this transaction in his soul.

Personal counselling is a happy experience

Certainly when a young person joins the church he should have the privilege of personal counselling with his minister. This is not the time for the teaching of dogmas or denominational positions. This is the conference where the radiant joy of the Christian faith is shared by two who love their Lord. It is in this conference that we talk about the techniques of prayer, and the practical problems of Christian living. It is here that we talk about the church and the love we have for her with all her faults and flaws. Here do we establish the rapport between the minister and the new church member so that future conferences will be most natural.

Happy is the minister who is detained at his church by the frequent interruptions of junior and senior high students who wish to talk to him. When youth joins the church it should be in the atmosphere of friendship and confidence in the minister.

Special classes call for special safeguards

In my own ministries we have used classes for special instruction for those preparing for church membership, but during recent years we have abandoned these. Instead, the ministers teach the regular Sunday classes for youth. This is not to say that special membership classes are of

negligible value, but rather that we have found more effective means to accomplish the objectives of such groups. There are some churches where such procedures are indispensable, and we would offer certain suggestions about this approach:

We must guard against a mass approach which on the intellectual side can deteriorate into the same dangers of mass evangelistic emotional appeal. Joining the church involves much more than learning a creed and mastering ecclesiastical and doctrinal positions. One is not brought into a vital religious experience by indoctrination. Our doctrines ought to have the freshness of being our interpretations of our religious experiences.

Then too we must guard against the feeling that when the class is finished we have completed our work until a new class is formed. It is so easy to neglect those we have won as we turn to those who are yet to be brought into the church. The entire educational life of the church must be stimulated by the necessity of continuously assimilating the new life into the church.

Special choirs bring understanding of worship

When youth joins the church there should be the heritage of understanding of worship. At Myers Park we accomplish this through two techniques. Beginning at the age of four, the child is placed in a choir. This first choir now consists of 65 children who range in age from four to seven, and who meet once a week. From that choir they are graduated to a Junior Choir of sixty voices, where they sing until they are thirteen. This choir never sings for performance, but is trained to lead the entire church service of worship. They do this at least six times a year. Then there is graduation into either a boy's choir of forty voices or a girls' choir of fifty voices. In each of these groups there is further training in worship, and upon at least six occasions each choral group takes over the entire service of worship. So at the present time there are more than two hundred boys and girls being bound into the church through the appreciation of worship and experiences of leading the people.

In addition to this, there are Sunday evening sessions of two to three months for each of the above groups in special studies in the form and meaning of worship. By such special studies, there is acquired an understanding and devotion to the church which could not be transmitted in one special class of instruction.

New members must have a place in the church organization

When youth joins the church there should be a place for him in organized church life. On every governing board there ought to sit one high school lad; so on finance committees; boards of education; and all church committees. The new member must feel that his group is a part of the institutional life of his church. The experiences of being effectively represented on official boards do more to bring youth into the church than any verbal instruction.

When youth joins the church let it be from a great love for the Lord Jesus Christ. Let it be in an atmosphere wherein the joys of the decision will not be dimmed by the burdens of weighty traditions. Let it be in opportunities for service that he finds his life counting for his Christ. Let it be in the mood of one who would rise with freedom to the new challenges of the ecumenical movement.

When a good home is a Christian home

**The quality of the family fellowship indicates
the real spirit of the home**

By Robert T. Beck*

HERE is a good home. It is classified as a church home in the church office. There is a Bible on the table and each of the children has one to take to church school. Grace is said at meal times. Occasionally the family reads Scripture or devotional books together. On Sunday they all go to church.

Judged by these obvious factors, this home would be termed Christian. But is it? That is difficult to say. It depends on the thousands of overtones reflected from subtle inter-relationships within the family. It is these that really indicate whether the home has found the Christian way or is just appearing to be Christian. Let us examine a few of the factors that test the fabric of this home.

In this home there are two children. Betty is thirteen. She is a homely child, thin, with hair that is fine, dark and straight. She is reserved and strangers often think that she looks disagreeable whether she is feeling that way or not. Her brother Bobby is eleven years old. He is fair, curly-haired, athletic, with an outgoing, attractive personality. Naturally he is popular and Betty is not. The parents have been careful in the home not to make remarks about their difference, but the outside world is continually making Betty aware of this comparison with her brother.

Here is the test for this home. Two personalities are involved. A Christian is measured by the way he interprets life's rebuffs. Can the parents and her brother so surround Betty with an assurance of her worth as a person that she will avoid a painful sense of inferiority? Is the Christian spirit of the home so strong that she learns to draw strength from divine sources to help her meet life triumphantly?

What kind of people are they?

Homes are determined by the quality of the people who live in them. One irritable, cantankerous person—one moody, defeated person—can cast a pall over the home like a dirty, unkept room, and can well nigh ruin the members thereof. On the other hand, one heroic, undefeated, joyous person can purify and redeem a household where there are handicapped and unpromising persons.

We are inclined to think of the physical aspects as most important to the life of the home—a good house with good equipment, with economic security. It is a place where the grocery bills and the utility bills are paid. There are books in the home; support of the Red Cross and the PTA is taken for granted. The parents want their children to get a good start on a life of their own, to take their place in a good social circle, and to develop their skills and talents.

But such a home is not necessarily Christian. The test of whether it is or not is the kind of character the members

of the family have. The study of a family must take into consideration its size, the place of each child in the family constellation, the relation of the parents to each other, and the place of additional members, such as in-laws, who may be making the same house their home.

In one household I know, a single woman is living with her married sister who is four years younger. The older sister is a business woman. She has always been very acceptable in the home and apparently was much loved by all of the family. There are two children, a girl of eighteen and a boy of fifteen. The older sister has always been very fond of these children and has a sincere interest in them. Recently they have been coming to their aunt with their problems. The mother resents this very much and has told her sister that since she is not married she is incapable of advising young people. This tension can be a tragedy to the unmarried sister, and is capable of arousing in all members of the household unchristian responses and attitudes. In a truly Christian family the persons in it have feelings of love and respect for one another and Christian responses come naturally.

When a home is Christian we can see exhibited the working of the law of love. In it the spiritual equality of all members is recognized. For each there is an obligation to treat the others with kindness and love and sacrifice. The family feels a common responsibility for the physical, social and spiritual needs of each member of the household. They love to play together. They are interested in each other's hobbies. In a Christian home, prosperity and happiness are shared; increasing the joy of all members. In such an atmosphere of kindness, disaster and disappointment, by being shared when they come, are truly spiritual experiences.

A man came to me recently for counsel. His mother-in-law lives with the family. He called her a "hell-cat" and asked, "How long should I take this? I am ready to get a divorce." He has a twelve-year-old daughter whom he loves. I asked him, "What solution would a divorce give? Would it solve your problems? As a Christian, what are the possible solutions?" He is working now not so much on resentment as on what solution can be applied to his problem.

A Christian home is one that does not try to escape its problems, but looks for Christian solutions that will strengthen and not weaken the personality of its members. In a Christian home the members come to face a world that is evil without becoming cynical, to oppose wrong without becoming fearful, to live in our modern world and yet to keep within joy and peace and love which Christ has promised to those who follow him.

*Minister of the First Christian Church, Fort Wayne, Indiana.

Does the home support the church?

In the Christian home, around the common duties and mutual services, boys and girls, as well as mothers and fathers, are educated for the larger duties of citizenship and churchmanship. For instance, we see democracy working effectively where the opinion of any member of the family is treated with respect, where there is love and an earnest desire to understand each other. Although, as stated above, church-approved acts do not necessarily guarantee that a home is Christian, it is perfectly natural in a Christian home that such acts would be observed. Where God is recognized and where the spirit of Christ is exhibited there is turning to worship, to a study of appropriate passages of Scripture. The family willingly supports the church and is active in its program.

A Christian home reaches beyond itself. It is not isolated, because it feels its kinship to all those who seek to follow Christ. It is not provincial and narrow, for its members have a vision and a concern for people everywhere. Therefore the Christian home is a missionary home; it is a generous home, a sharing home.

A Christian home prepares its members to live whole-

some, triumphant lives even when they no longer have the sheltering walls of the family circle. Homes are always changing, never permanent. But the Christian home is a part of a larger spiritual home that does not change, that does not decay. This belonging to someone in our hearts, so essential to each of us, does not pass away if the home to which we belong is Christian and its members feel themselves a part of that greater spiritual home where God is the Father and where Christ is the Lord and Saviour.

How does your home rate?

The quality of fellowship in a home is one of the best ways of measuring to what degree it is a Christian home. This fellowship includes all members of the family on a democratic basis as they share with one another in worship, play, work and service. It also includes contacts with church and community groups.

The following score sheet, prepared by the Rev. Richard E. Lentz, helps to make concrete some of the principles here stated. This score sheet may be duplicated and used by homes to judge the quality of their own fellowship, or it may be used as the basis of discussion in youth and parents' groups in the church.

A Score-Sheet for the Family Fellowship

(Perfect Score 100 Points)

THE AREA OF FAMILY INTEREST OR ACTIVITY	Ideal Score	You Score Your Family
I. Fellowship in Worship: (30 points)		
1. The family observes regular group worship or private devotions.....	10 points	
2. The family secures and uses in the home religious reading matter in addition to the Bible.....	5 points	
3. Members of the family are encouraged to undertake responsibilities in the church.	5 points	
4. The whole family attends church worship at least three-fourths of the Sundays....	10 points	
II. Fellowship in Play: (15 points)		
1. The family regularly spends time together playing games, reading aloud, singing, etc.	5 points	
2. The family encourages hobbies and each shares his with the others.....	5 points	
3. The family as a group takes a vacation, or trip, or camps out together.....	5 points	
III. Fellowship in Planning: (25 points)		
1. The family budget is arranged cooperatively and large expenditures are decided upon by all.....	10 points	
2. Each member makes his personal plans with consideration for the whole family group.	5 points	
3. Events and experiences like weddings, commencements, birthdays, unemployment important to some member of the family are given recognition.....	5 points	
4. At least one cooperative family project of service or enrichment is under way at all times.....	5 points	
IV. Fellowship in Service: (15 points)		
1. Every member has some share in the tasks of the home.....	5 points	
2. The family performs some service regularly for those less fortunate by inviting them into the home or in some other way sharing home happiness.	5 points	
3. The church program where it touches the family is given hearty cooperation.....	5 points	
V. Fellowship in Study and Growth: (15 points)		
1. Family differences are settled in such a way that all members are strengthened in character.....	5 points	
2. All family crises like death, illness, unemployment are used as means of character growth.....	5 points	
3. Some family project in study of art, literature, nature, etc., is undertaken each year.	5 points	

New ventures in lesson production

*Some of the denominations are experimenting with
new lesson series of their own*

PERHAPS THE MOST CREATIVE and pioneering work being done in Christian education today is in the field of curriculum planning and production. In the last October issue of the *Journal* Dr. Gerald E. Knoff described the way the International Council Lesson Committees prepare the outlines used, with some adaptations, by more than forty denominations. In December, Dr. Fred McQueen told of the production of some materials based on these outlines by varying combinations of denominations.

In addition to cooperating in these enterprises, three of the major denominations or groups of denominations have within recent years produced independent curriculum series covering the total Sunday church school program. These are described by persons responsible for their production in the articles below. These series have developed because of a sense of concern within the denominations for materials closely adapted to their own educational or doctrinal points of view. It will be noted that in each case there has been a definite endeavor to bring the home into the Christian teaching process.

It is a sign of the vitality of American Protestantism that these denominations have dared undertake enterprises so large from both a financial and a personnel point of view. This experimentation will be of great value in the improvement of materials in all denominations in the years to come.

The Christian Growth Series

Produced by three Lutheran bodies

By Theodore K. Finck*

THE CHRISTIAN GROWTH SERIES is an ambitious undertaking begun several years ago as a cooperative venture of three Lutheran church bodies: the United Lutheran Church in America, the American Lutheran Church, and the Augustana Lutheran Church. It is sponsored by the boards of parish education of the three bodies and published by their boards of publication under a joint imprint.¹ It has found wide acceptance by the constituency of all these groups.

On the fourth page of every Teacher's Guide of the Christian Growth Series of graded Sunday-church-school lessons appears a statement of the Series' "desired outcomes" in the lives of the pupils. Though restated for the younger age groups, these outcomes are essentially the same

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for the fourteen years of pupil growth (ages 4-18) covered by the Series, and may be condensed as follows: (1) fellowship with God—the Father, Jesus, and the Holy Spirit; (2) Christian faith; (3) Christian living, both personal and social; (4) Christian adjustment to changing environment; (5) effective church membership; (6) effective use of the Bible; (7) effective use of such other Christian resources as prayer, the Catechism, church history, hymns, devotional literature, and religious art.

In ten "basic principles" it is affirmed (in addition to what is included above) that the Christian Growth Series is Lutheran; committed to the principles and procedures of present-day education; directed toward the "full-orbed development" of the pupil; adaptable to effective use in the varying situations that prevail in our church schools; attractive in art and make-up.

Now that the Series has reached a pupil circulation of 500,000 a quarter and is within a year of the completion of its fourteen-year span, a careful recheck has convinced the editorial chairman (who is the Series' managing editor) that these "desired outcomes" and "basic principles" do yield a fair picture of what the printed Christian Growth Series actually is.

To this summary of the basic philosophy of the Series two important supplements need to be offered.

1. The Christian Growth Series has taken advantage of the fact that its planning period coincided with the current restlessness on the educational importance of the home. To quote another of its "basic principles," the Series "recognizes that the pupil is a member of society and, using the

¹The publishers representing these groups are respectively, the United Lutheran Publication House, Philadelphia; the Wartburg Press, Columbus, Ohio; and the Augustana Book Concern, Rock Island, Illinois. Together these publishers comprise the Christian Growth Press. Besides the writer, editors of the Series are Dr. C. E. Linder (American Lutheran Church) and Dr. J. Vincent Nordgren (Augustana Lutheran Church).



The material for each year is divided into four quarters of work.

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integrating influence of the Gospel, joins with the home and other social institutions in equipping him to be a worthy member of society."

The tie-up with the home, which has proved invaluable in actual usage, has been secured by (1) guidance material for parents printed in all beginners' and primary leaflets; (2) permanent quarterly Study Books for the pupil to own, take home, and keep; (3) provision for follow-up home activities in which the parents are invited to share; (4) guidance for the teacher on how to co-opt the home for educational purposes. It should be added that the Series has scrupulously avoided the tendency to confuse the function of parents with that of classroom teachers—a tendency which would seem seriously to violate the findings of educational psychology and human experience.

2. Besides making use of the best of present-day educational theory, the Christian Growth Series has made an effort to pioneer in a new direction. Educational development in the last century or so might be epitomized in three progressive emphases: (1) knowledge; (2) the pupil; (3) life situations. To these the Christian Growth Series adds another, which may be called (4) specialized purpose. This simply means that education, to be effective, must keep in mind the specific factor by reason of which education is carried on. In an Americanization class, for example, "specialized purpose" would lead to building up appreciation of the American cultus, rather than to a dispassionate investigation into which cultus existing in the world is the superior one.

In the Christian Growth Series "specialized purpose" leads to guidance of the pupil into becoming a full-fledged Christian of the pattern represented by the three bodies of Lutherans which have cooperatively sought to produce needed educational materials for their constituents; and then, as a next step, to appreciation of interdenominational Christianity. It leads to providing materials and suggesting procedures which are within the capacities of the actual leaders and learners where the Series is used. It leads to coupling appreciation and habit formation with knowledge acceptance wherever content is the chief emphasis of a session. It leads to starting with the form of the Bible commonest in our homes—the King James Version—and proceeding from this to the greater accuracy of new translations.

Lack of frank recognition of "specialized purpose" seems to be at the root of most of the church-school literature problems of the past twenty years. The danger that this emphasis might be conducive to intellectual insincerity is overbalanced, in the writer's judgment, by the greater organizational and promotional sincerity it makes possible.

It goes without saying that grueling research has gone into the historical details of the beautiful art work for which the Christian Growth Series has won something of a national reputation, and that all visual material is carefully correlated with the session purposes.

In an article appearing in the *International Journal* one acknowledgment cries loud for inclusion. It must be made on behalf of the editorial chairman, very personally, as well as of every contributing person and factor: the Christian Growth Series could never have become what it is today without the colossal pooling of educational resources accomplished by the International Council of Religious Education, and the magnificent intercommunicating fellowship which results.

February, 1949

The Pilgrim Series

Produced by the Congregational-Christian Churches

By Harry T. Stock*

A NEW group graded, church-and-family curriculum was released to Congressional Christian churches in the autumn of 1947. Pilgrim Series is the basis for a total church school program. Each department has a separate course but all join in a common enterprise each quarter, such as a Bible exhibit, a social or missionary project, a parish-wide family festival.

In interpreting the Bible, an effort is made to show what the passages meant to those for whom they were written. But the teaching is always with reference to the experiences and needs of growing persons today.

The three year cycle introduces pupils to the major areas of Christian faith, history, living and world-wide mission. The units deal with Old and New Testament writings; the life, teachings and work of Jesus Christ; personal Christian living; the history, faith and work of the church; and social responsibility. All of the courses for a given quarter (above the second grade) fall within a single area. The subjects of courses, contents, biblical material, and activities for each department are appropriate to that age group.

Courses are written for the eighty per cent of "average churches"—small in membership, with limited physical facilities, and with leaders who can do creative work if the language is pictorially clear and the teachers' guides are specific and realistic. Additional suggestions are offered for schools that can have expanded sessions or carry on more ambitious programs.

The quarterly *Manual* contains complete outlines for three monthly workers' conferences, at which superintendents and teachers share in a study and workshop session related to the activities of the coming weeks. First Series Standard Leadership Education recognition is given to those who complete the required work.

Each quarter, inexpensive projected and non-projected visual aids are offered. Churches that purchase these pictures will build up a library of basic visual materials during a three year period, materials which can be used over and over. Two scripts are provided with each film strip or set of slides, one for use with children, the other for young people and adults. A leader's guide indicates the educational use to be made of visual resources at indicated points in the age group courses.

It is expected that children will take home the colorful booklets given them each quarter, and that the educational process will continue on weekdays. The reading booklets for junior high school pupils, young people and adults are pocket size, and are bound in heavy paper with attractive tweed designs.

During the first two years, recommendations from available books and booklets have been made for parents. But, beginning with the autumn of 1949, a quarterly booklet

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A group of church school leaders at the Riverside Memorial Church, Haverhill, Massachusetts looks over the new curriculum resources of the Congregational Christian churches.

will be issued. These will be similar to the 64-page booklet used in many churches during Advent. *The Family Celebrates Christmas*.

Three principles underlie the home aspect of the Pilgrim Series program. First, because the home is a primary agency of Christian nurture its function is more basic than that of preparing the child for the Sunday session of church school. Although the subject of each booklet will be related to the work of the quarter, the purpose is to provide meaningful religious experience within the family.

Second, the family is regarded as a unit, and the activities recommended are for old and young together. Bobby is not to be taken off by himself to be "educated" apart from the rest of the group. A unique contribution of the home is that persons of different ages grow in Christian experience together.

Third, the most fruitful learning takes place in the normal activities of the family fellowship. When parents and children talk, read, sing, pray, play, and work together and engage in useful service activities, they may grow in the understanding and experience and expression of the Christian religion. The intention is to provide imaginative and purposeful resources whereby the spirit of the Christian religion permeates the life of the home and religion is both caught and taught.

Christian Faith and Life

The new graded curriculum of the Presbyterian Church, U.S.A.

• By Elwyn A. Smith*

THE GRADED CURRICULUM initiated in October 1948 by the Northern Presbyterian Church, Christian Faith and Life, A Program for Church and Life, has

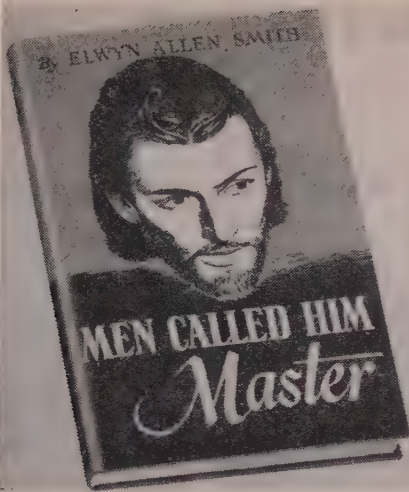
brought to 6200 churches a teaching program that is different in format, teaching method, and theological point of view from any material now current in the Protestant churches.

Five quarterly age level magazines, the approximate size of *Time* magazine, and containing 64 pages each are directed to teachers and parents. These magazines are the chief instrument of the Presbyterian Church's effort to bring the home systematically into the processes of religious instruction. About 25 pages of each magazine are devoted to general articles for teachers and parents, treating specific problems of home life and church school organization, basic beliefs, teaching method, and the larger social and economic responsibilities of the church. The latter pages of each magazine are devoted to 13 lesson treatments, each of which includes directions to parents for varying kinds of home support to the teaching program.

The pupil material is radically different from anything hitherto published for church schools: leaflets and quarterlies have given way to story books, illustrated in full color, one each quarter for children, and bound books of from 182 to 224 pages for the entire nine-month study year in junior, junior high and senior-young people's areas. All these are sold in the book trade in special editions. Each year for three years the Presbyterian Board of Christian Education will publish eight children's books and three books for older age groups. A program for the nursery is in course of development at the present time. The home reading books, story presentations of the life of Christ, the Bible and the Christian Church, will be used three times, but the periodicals are subject to constant revision.

Under the mandate of the General Assembly of the Presbyterian Church, the new program for church and home has undertaken "to bring the study of Biblical materials abreast of the best scholarship in the field of the Old Testament and the New Testament" (General Assembly Minutes, 1939, page 90, item 12). This illustrates the two

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The pupil's reading book for the junior high department. For a description of this and others in the series, see the review on page 31.

pronged approach of the new program to Christian education: the Bible holds the central place in the program, but the established conclusions of scholarship are utilized as never before to open out the full meaning of the acts of God among the Jewish people, in the person of Christ, and throughout the early church.

The Faith and Life Curriculum is theological in that it is founded on the belief that boys and girls can understand themselves, their world, and the problems of living with others only as they and their teachers and parents learn what it means to live under God's rule. Methodologically, however, an emphasis on theology does not imply a return to ineffective efforts to inculcate faith by rote memorizing of doctrinal formulas. Rather it aims to produce full Christian commitment, attitudes, and creative thinking by a thorough application of modern teaching methods.

The Faith and Life curriculum is rooted in a realistic appraisal of the state of the church and its place in American society. "The comprehensive goal of Christian education is that children and youth may grow up in the most definite way into the full life and faith of the Church of Jesus Christ. . . . It is not sufficient merely that they become members of the church of their community and conform to the existing order in it. . . . The toleration or encouragement of two standards—one for so-called 'ordinary' Christians from whom no more is expected than a conformity of faith, a decent level of morals, and some measure of support to the church, but quite another for those who take their discipleship seriously—results in a loss of the sense of mission in the rank and file of the Church. . . . It is therefore essential that at every stage it should be made plain that to be a Christian is to enter upon a life of personal discipleship in the fellowship of Christ's Church. No one should be encouraged to think himself a Christian on any easier terms than those laid down by our Lord himself. One may reject the invitation to discipleship, but one ought not to think he can change the terms of it to suit his own convenience." (Statement of Basic Beliefs, page 7, 8).

This incisive critique of the present situation of the church extends also to existing educational theory and practice. "It is not sufficient to conceive the goal of Christian education in terms of character. A true Christian faith . . . has fruits in the development of distinctive qualities of Christian character. But when attention is con-

centrated primarily upon character development, there is a tendency for Christian education to become purely moralistic, neglecting the deeper aspects of Christian faith. It produces . . . good religious people with an inclination toward complacency about their own goodness and religiousness but with little inclination toward those disciplines which are necessary for able, intelligent and aggressive discipleship. . . . Christian education, therefore, interprets Christian character wholly in terms of the Gospel with its emphasis upon sin and redemption and seeks that there may be shaped in persons today the same mind and spirit, the same response to God and man, and the same outlook upon life which Jesus sought to bring to birth in his first disciples."

How to Use This Issue

of the International Journal

Enrich your church school teachers' meeting—

Use Dr. Swaim's meditation on page 3.

Discuss the implications of "When Young People Join the Church," page 4, for your educational program.

Try these on your young adult and parents' groups—

"When a Good Home Is a Christian Home," page 6, and the questionnaire.

"The First Time He Went to Church," page 12.

Call attention to the Family Radio poll, page 36.

Urge teachers to read—

Youth leaders: "Let's Go with the Crowd," page 17;

"There's More Than One Place to Teach," page 14;

"Try a Sacrificial Dinner," page 19; and "When

Young People Join the Church," page 4.

Children's leaders: "Grade Six Goes Creative," page 15;

"Pictures for Children Everywhere," page 16.

Be sure your departmental superintendents see—

The worship suggestions, pages 21-30; the list of visual aids for Easter, page 39; and the descriptions of new courses of study, pages 8-11.

Bring your board of religious education up to date—

By discussing the new ventures in curriculum production, pages 8-11.

By reporting on weekday church school housing problems, page 16.

COMING UP—A SERIAL

Beginning with the March number, the *Journal* will print eleven chapters of a new book by the Ven. Vernon McMaster, Archdeacon of Montgomery, Alabama. This is tentatively entitled "Companions in Service." It is the story of a pastor's work with the twelve leaders of his church school of some seventy-five members. Together they face their educational responsibilities, learn new methods, try out experiments, and have a thoroughly good time together.

You will enjoy knowing Mr. Vinton, the earnest, thoroughgoing minister; George Barclay, the superintendent with executive talents; Lucy Norton, the free-wheeling secretary-treasurer, and all the assorted teachers. Watch for this feature each month.

The first time he went to church

**Special days may be a child's best introduction
to church attendance**

By Maeanna Cheserton-Mangle*

WHEN should little children go to church? On this matter there is still wide difference of opinion. Some parents begin taking children to church as babies, feeling that they should share with the family in this activity as a normal part of their growing lives. Others, however, question the wisdom of taking children to church at an early age. They contend that the child of five or six, incapable of grasping complex concepts, must find religious services not only unintelligible but also unbearably tedious. Consequently, they declare, the young child is likely to develop toward religion an attitude of indifference and even hostility which may be carried over into his adult life.

If children do not normally go to church, their first attendance on a service is a very important one. It might well be on one of the "high holy days" of the church, when the child is likely to have a beautiful, inspiring experience. Although he may not understand the sermon and the symbolism of the ceremonies, he is quick to catch the spirit of worship—the exaltation and the selflessness—which is far more important. He begins to sense the difference between good and evil, to feel a love for God and his fellow men.

Take the cases of Freddie Thompson and Mattie Bernstein who each learned a great deal from one religious service. Freddie and Mattie are chums of the same age—six years old. They are next door neighbors and go to the same school. They enjoy the same games. They even resemble each other; both have dark hair and bright blue eyes. But there is one difference. Mattie is Jewish and Freddie is Protestant. However, just recently, they have had similar experiences in religion. Both have been to festival services of worship where they felt close to God—the same God for both.

An Easter service for Freddie

For Freddie's first attendance at church, Mr. and Mrs. Thompson chose one of the loveliest of celebrations, Easter Sunday. On this special and eagerly-awaited occasion, Freddie was permitted to attend the early sunrise service. As he arose that Sunday morning, Freddie felt strangely solemn and yet exhilarated. Outside, darkness still blanketed the earth but through the open window, came a fragrance that gave promise of warmth and sunlight after the long winter.

The walk to the church was a mysterious and exciting adventure. All about were hushed shadowy figures, the glimmering of lights from distant windows, the pealing of bells resounding through the silence.

When Freddie arrived at the church, he discovered a wonderland of beauty and radiance. Lighted candles cast a soft golden glow through the chancel, and everywhere flowers filled the air with a gentle sweetness that made Freddie feel giddy, as if he were floating in space.

In the midst of all this wonder, Freddie sat transfixed as he listened to the familiar story of the three women who came early to the tomb of Jesus to anoint him with sweet

spices, only to discover that he no longer lay there. "He is risen," said the angel, whose countenance was like lightning and whose raiment was white as snow. "Fear not ye for he is risen."

At that very moment, Freddie saw the sunlight stream through the stained glass windows in rays of blue and red and purple and yellow. And he heard the music of the organ swell into a triumphant crescendo and mingle with hymns of rejoicing and exultation. On Freddie's face there was an expression of joy. He seemed to rejoice, though inarticulately, at being in a place where God was worshipped so joyfully.

When the Thompsons left the church and walked out into the brightness and freshness of the morning, it seemed as though all nature had joined in the rejoicing. The trees clothed in gay blossoms nodded their branches at Freddie, beckoning him merrily.

Before long Freddie learned something else. Through conversation with his parents and his neighbors he discovered that his Easter had its roots in the Jewish Feast of Passover which his friend Mattie celebrated. Passover too was a festival of renewal and of spring gladness.

A Yom Kipper service for Mattie

Mattie made the discovery when his father took him to the synagogue for the first time to attend a special Yom Kippur service for children. At the beginning he was too fascinated by the enormous chandelier in the temple to notice anything. He found that if he closed one eye and squinted the other, the fixture, shaped like the star of David, formed a myriad of fantastic shapes and objects. That when he opened both eyes and stared at the light, it became slightly blurred and shimmery so that the star appeared to be an indistinct sort of flower with ten points assuming the shape of petals. This was an absorbing game for a while but he abandoned it to focus his attention on the rabbi who was elegantly gowned in a white robe.

Throughout the prayer, the choir-singing and meditation, Mattie was a little bored, but he perked up considerably when the rabbi announced story-telling time. When he stepped down from his pulpit and stood almost directly in front of him, Mattie's face shone. You could see that he felt very happy and proud to be part of these high holy day services. He knew that Yom Kippur, the Day of Atonement and the most solemn holy day on the Jewish calendar, was a day for asking God to forgive one's sins. He wondered if God could really know what thoughts were in his mind or if it were necessary to speak his thoughts aloud and which language could God understand, or did he understand all languages.

In the midst of his meditation, Mattie heard the rabbi begin his tale. It seemed that thousands of years ago, there were two angels whom God sent to earth to find the most

*Religious Press Committee, New York City.

precious thing in life. The first angel made many attempts, returning with a drop of blood, a drop of sweat and many other things; but each time it was not what God wanted. Finally, the second angel was sent to do God's bidding. After several failures, he brought before God a human tear. This was taken from the face of a criminal who wept bitterly when he realized what an evil life he had been living and wished to atone for his misdeeds. Then God spoke to the angel and said, "You have found the most precious thing in life on earth—a tear of repentance. As long as this exists, I have no fear for the course of men."

As Mattie looked around at the other children he noticed that they looked very serious, as he felt. Perhaps they too were asking God to forgive all the wrong things they could remember doing. He was very glad that God was a loving, forgiving God.

Preparation is needed

Neither service, of course, would have meant so much to the boys without careful preparation. Freddie had been in the sanctuary of his church before, with his Sunday school and vacation school classes, but it had been empty when. He had talked about the colored windows and learned

what stories they told. He had heard the organist practice and knew that the organ made great rolling sounds. In his primary department room there was a worship center where often there were flowers and candles, so that he was not surprised to see these on the church altar. Some of the scripture and music sounded familiar and he had heard both at Sunday school and at home the story of the Resurrection. Then, too, Freddie knew the minister, who had talked to his primary department one day and had come to his home for dinner, so that it was not a stranger talking from the pulpit. Mattie had had similar experiences in his synagogue and its school.

The experience of the boys on these special days was rather like that of a beginning pianist who had learned the main themes of a symphony by playing them in simple harmony and then had heard a great symphonic orchestra clothe these themes with grandeur. Mattie and Freddie may forget these childhood experiences when they are grown men. But first impressions are important, and probably always when they worship in services of beauty and dignity they will feel that sense of coming closer to another world which filled them on their first attendance at the celebration of a holy day.

Lay worker wins honors

By Lemuel Petersen*



EVEN in 1947 honors for church and community work were not new to Mrs. Esther Walker Tyree. In addition to a loyalty Certificate from her local church, the Shiloh Baptist Church of Columbus, Ohio, she had been awarded special gifts for work in her church school. The Columbus Social Agencies had also made her a special presentation, as had the Baptist Young Women of Ohio.

But one of the most important honors which has come

to Mrs. Tyree was hers in 1947. She was chosen by officials of her denomination, the National Baptist Convention in the United States of America, Inc., to be honored at the Des Moines International Sunday School Convention. Along with one representative from each of thirty-three other denominations, she received a special copy of the Revised Standard Version of the New Testament from Mr. James L. Kraft.

This award came fittingly to one who had given many years of outstanding service in religious education. She had been teacher and supervisor in the intermediate, young people's and adult departments of her church in Columbus, for a cumulative total of seventeen years, in addition to holding other important responsibilities in the church. In her present job of supervising the adult department she has nine classes with 430 members under her direction.

This middle-aged, attractive woman has also been active in denominational and interdenominational affairs in the city, state, and nation.

The wife of a radio technician and the mother of one son, Mrs. Tyree has a comfortable, well-furnished home in a non-segregated section of Columbus. Being a housewife has not kept her from following her own career. She has been engaged in political and recreational work in Columbus and is now Health Care investigator for the state of Ohio's Department of Public Welfare. She also lists membership in many civic and interracial organizations of her city and state. She is a board member of the women's department of the Ohio Council of Churches and last September was elected recording secretary of the Woman's Convention Auxiliary of her denomination.

Mrs. Tyree's major loyalty, however, is to the educational work of the church. "In a world faced with insecurity, the Sunday school of America has before it the greatest need and the greatest opportunity," Mrs. Tyree wrote when notified of her honor in 1947. "The world needs strong Christian characters; the opportunity of the Sunday school is to build them."

* Director of Public Relations, International Council of Religious Education.

There's more than one place to teach

By John C. Drake*

SHE GUSHED over the word "completely," running it out almost an extra syllable, as teen-agers will. But her tone rang with the quick sincerity so much easier to find in young people than in some of us more mature folk. "When I get married, I'll be *completely* satisfied if my family and all can be like yours." Doris was at the door as she spoke, the last of the five cabinet members to leave our house after an important business session.

There had been many such little gatherings of the senior department youngsters during the year. Doris' comment was not by any means the first of its kind. The boys and girls in our Sunday school group have said many quite complimentary things about our homes, our youngsters and my wife's cooking. And young people seldom waste words just to flatter.

This is not meant to convey the impression that we have achieved perfection. Far from it. And of course we have always put our best foot forward when the youngsters come to call. We know well that there are many other teachers of this group with capacities at least equal to ours, and that the boys and girls of this age become enthusiastic about folks they like; it is this very enthusiasm itself that supports what any conscientious teacher does. But certainly these things have led Mrs. Drake and me to reach certain pretty definite conclusions about the class' not being the only place at which one does teaching, at least with high school age young people.

Naturally we put in a lot of time preparing our lessons for Sunday morning in the church school. We try to make them worthwhile and at the same time interesting to active young minds,—interesting enough to keep active young bodies reasonably quiet for an hour, even on a Sunday morning in the spring. We feel a definite value results from these lessons, especially to the strong nucleus of "regulars." But we believe firmly, after two years of experience with the same group, that some mighty important "teaching" is done in two other places besides the classroom in the church. One—their homes. Two—our home.

Visiting their homes is vital because we learn so much that helps us do a better job with each individual. For instance, one lad sat stolidly in class for three months without making any kind of response to anything we said or did. We visited his home, met his parents who were not church attenders, and learned that the boy had pierced ear-drums and impaired hearing. After that, we talked a little louder, faced him more often and maneuvered him

away from his favorite seat in the back row. His attention and response have improved a hundred percent.

I might add here that meeting the parents at church is not enough. First, we do not meet all of them because several young people attend our group because of convenience and friends, while their parents attend elsewhere or not at all. Second, meeting parents in church does not give the whole picture. You have to meet them in their own homes, visit with them in a leisurely fashion, to get the picture, the real background against which your teaching is silhouetted in the young person's mind.

For example, one girl was very regular in her attendance at class but always dodged the social gatherings. When we visited her home, we learned by observation that her father had a bad habit of "ribbing" her about her size and awkwardness. That knowledge helped us help her.

In our group is a lad whose mother died when he was born. Reared entirely by grandparents, he is hungry for a normal home life, eager to know more about it. We have made it a point to have him at the house more often, along with a girl who comes from a divorce-broken home and feels unkindly toward marriage and the whole institution of the family.

There was one girl who caused us concern by dropping out frequently for a few weeks and attending some other church. When we visited her home and talked to her mother for half an hour, we knew it was needless to worry about the girl's habit. Her mother had been jumping from church to church for fifteen years, seeking one that would do all she felt a church should do for her. Naturally, we couldn't expect the girl to be different. Armed with knowledge gained from visiting the home, however, we did find an approach that helped some. We had several lessons devoted to the fact that you get out of a church just about what you put in. I believe it is helping.

Two boys in our department are young children of older families. That is, their brothers and sisters are all grown up and married, with a gap of ten years or so down to our age group. These boys needed more contact with younger adults, more chance to see just what a home is like where children and parents are closer in age. I believe we have helped by supplying this need.

Then there is the girl who is an adopted child, and had quite an inferior feeling because of it. We didn't find out the cause of her trouble till we visited her home. Immediately, my wife began having her over after school for short visits and the girl has gained a good deal of assurance.

Which brings us around to our own home. We learned its value pretty much by accident. Or perhaps God let us learn this way. Because our own children were small, we couldn't leave the house many evenings. So we asked the young people to hold their cabinet and committee meetings there. But what started as a convenience turned into an asset. Soon the young folks were dropping in unasked. Even when dated up in couples in the evening, they would drop by for a coke and a chat. Since Mrs. Drake and I made no secret of our fondness for each other and our belief in the rightness of "boy meets girl," they feel no false embarrassment in our home.

And so, remarks like the one above, "When I get married, I'll be completely satisfied if my family and all can be like yours!" have happened so often we feel that much of our "teaching" is done by old-fashioned example—in their homes and ours.

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Grade six goes creative

A club project in which both pupils and teacher learn

By Ruth Leadbeater Smith*

Should you believe the world was made just the way it says in the Bible, or is there something to this 'revolution' stuff?"

Suppressing a desire to laugh at his mixup in terms, I asked Billy a few questions. Some of the other children said they had been wondering about the same thing. It seemed that the old Genesis-evolution controversy had hit the sixth grade. It stayed with us for many weeks.

The group was an after-school religious education club in a church settlement. Attendance was voluntary. Eleven children were registered, but six really participated in the project and "saw it through"—two boys and four girls.

What the children did

Fortunately, Billy's question came at the end of a club meeting so I had time to think before the group met again. At the next session, I reminded the children about our discussion the previous week and asked them if they would like to see what we could find out about the problem. They still seemed interested. I suggested they might like to make a "movie in a box" to show how scientists think the world and the life on it have developed. Amidst much chatter as to the mechanics of such a movie, we were launched.

As we started looking for information and pictures we could use in books and magazines, the "movie" began to grow also. Soon the children were talking about making regular projection slides instead of just a box-movie. The next step was logical: they would write a script to go along with their pictures, make recordings of it and "have a real talkie," as they put it.

Many weeks of drawing and organizing the sketches followed. Microscope slides of one-celled animals and a trip to a natural history museum helped to bring alive the information in our books.

There were occasional interruptions on days when the sixth graders joined other clubs for recreation, worship or other sessions planned for all the clubs. One time the group had its own worship service, drawn out of the things they were learning while making their movie. These sessions gave variety to the total experience of the group.

Script-writing presented a problem, for there seemed to be no skillful writers in the group. However, each boy or girl took the responsibility for some part of the evolutionary story (we began with the steaming-hot planet and ended with the caveman) and put down some things that might be said about it. In our worship service, we used selections from Genesis and from Psalm 104. The recorded script, which plays about eight minutes, was assembled by the leader from these materials. It contains the scientific story, in simple narrative form, with parallel quotations from the Bible. Each child had a part in the recording, with verse speaking being used for the Biblical sections.

From time to time we talked about the two viewpoints concerning Creation, and included both ideas in the script,

but the major points of agreement were stressed rather than the differences.

Its value as a group experience

The finished product is always secondary to what happens to children as they learn. As a group experience, how should the project be rated?

An informal atmosphere prevailed. Much kidding and teasing went on, but the children had a room of their own and much shushing seemed out of order. This may have slowed the progress of the project, but coming from school, the youngsters needed to let off steam.

As nearly as possible, ideas came from the group. Another plan of study was abandoned to take on this project, but the children felt it was "our idea."

The group was small enough to be a real group. Loyalty was good, evidenced by the fact that even the aggressive children voluntarily suppressed their free-and-easy manner when more formal situations called for it.

Perhaps the project lasted too long. Even considering interruptions and vacations, October to March is a long time. But it seemed the value of the whole idea would be lost if the group could not see the results. Pride in the final job tended to overcome the restlessness of the last few weeks. Special trips and outdoor recreation for the remaining sessions balanced the year's work.

Its value to the teacher

If I had to choose one thing I learned more than any other from this experience it would be this: no teacher or group leader can afford not to keep written records of what happens in the group. It takes time—no doubt about that, but in the long run it pays high dividends. Written reports are the means of verifying those simple facts you know you won't forget—but frequently do. They help you to evaluate the progress of the group as a whole. They help you to remember you are teaching *individuals*. For example, when I started to jot down the fact that Helen had shown the first sign of real interest by bringing a book she thought we could use, I realized I had made the grave error of saying thank you, and forgetting about the book. We didn't forget about the book the next time!

Another day, Betty's comment about her grandfather set me to wondering, as I made a note of it, what had prompted such a remark. What I learned about Betty's home environment as a result made me see her entire attitude from a new perspective.

What about evaluation? Was the project "worth the work?" That is where I feel the reports pay off, for mixed in with comments about bickering and discouragement are these:

"I like to come here."

"It's really a wonderful world, isn't it?"

"If people knew how the bodies of dinosaurs went into our coal, I wonder if we'd have strikes?"

*Portland, Indiana.

"I'm tired of what we've been doing right now, but after a while I want to know more about how the Earth got started."

And the crowning achievement. The verse about evolution and God from William H. Carruth's "Each in His Own Tongue" was used to end our recorded script. As we talked over together what we had learned one day, Marion volunteered, "You know that poem we used? Carol and I like it, so we memorized it. Want to hear us say it?"

On the day when we showed our movie to the other children in the settlement, the Sixth Graders proudly watched the results of their interest in evolution. I had watched the evolution of the sixth graders.

Pictures for children everywhere

By Erich F. Voehringer*

THERE is a desperate shortage of teaching materials in Sunday schools and other educational institutions the world over, especially in war devastated countries. To meet this need, a plan has been formed whereby sets of pictures may be sent to countries overseas as gifts from Sunday school children in North America. The World Council of Christian Education has agreed to sponsor this project and to provide for distribution of the pictures through Sunday school unions, councils of religious education or local church leaders in the foreign countries.

To assure that the pictures will be acceptable and useful in the countries to which they will go, a preliminary selection was made by a group of missionaries and nationals from various countries at a conference held in May 1948. The pictures were selected from samples submitted by the Providence Lithograph Company, which made an exceptionally advantageous offer, whereby a set of 18 large pictures (12 by 17 inches) and nine sets of 13 small pictures (3 by 4 inches) can be sent abroad, the whole package for \$1.00. The final selection of pictures was made by a committee of children's workers; two sets of 18 pictures each, one on the Old Testament and the other on the Life of Christ. Out of each set thirteen pictures were chosen to be reproduced in the small size for distribution to the children themselves.

Church schools may obtain folders explaining this project from their denominational boards of Christian education. The folder contains an order blank which the donors may use to forward the money. The children may choose which sets of pictures to send and specify the country to which they are to go. The money will be forwarded from denominational headquarters to the World Council of Christian Education. To allow appeals in daily vacation Bible schools, it is planned to continue this project until the Fall of 1949.

This plan was initiated by the Committee on Religious Education of Children of the International Council of Religious Education and has the full backing of the denominations. It should prove to be an appealing and very worthy service project.

* Associate Secretary, World Council of Christian Education, New York City.

Weekday classes in a city bus

By Nadine Hopkins*

Where is your town holding its weekday classes? Those communities which formerly held such classes in public schools have had to find other quarters since the Supreme Court ruling. The Department of Weekday Religious Education of the International Council of Religious Education is collecting information on adjustments made in housing, and will be glad to hear from those who have not yet sent in this information. A report of the national situation is planned for the June issue of the JOURNAL.

The unique plan undertaken by the churches in Fort Wayne, Indiana, described below, has aroused much interest in other communities.

THE "Street Car Sunday School Class" is the name given to our weekday church school classes by one parent.

When weekday classes were ruled out of the public school building by last year's decision of the Supreme Court, the Associated Churches in Fort Wayne, Indiana started looking for another method by which to give religious training to the youth of the city. Only six of the twenty-two grade schools had churches near, so it was not practical to use church buildings. After much thought and investigation, the suggestion was made to use the new buses owned by the City Transit Company.

When the Transit Company was consulted about the matter they seemed interested, pointing out the fact that there was a lull in their business while the children were in school. By scheduling our classes to begin a little later than the public school session and ending a little earlier, the Transit Company was able to set a very reasonable figure for the rent of their buses.

Now, one day each week, there is parked in front of each grade school of the city a bus in which weekday church school classes are taught. The children are released from the public school by request of their parents, to attend the classes. This is done on staggered time so the weekday teacher can put in a full day of teaching. The public school teacher brings the class to the door of the school building where the weekday teacher meets them and takes them to the bus for instruction.

A motorman is always on duty in the bus to keep it properly heated and ventilated. These drivers almost become assistant teachers as they help prepare the bus for a classroom. All the beer, wine, and liquor advertisements carried on the bus are turned over or covered with attractive posters or verses of scripture. A large sheet of cardboard with plenty of plain paper clipped to it is moved in to be used in place of a blackboard. Pictures are set in the windows. A box of Bibles is opened. Sometimes a very small table is set up as a worship center. The teacher

*Teacher in the weekday schools administered by the Associated Churches of Fort Wayne, Indiana.

then ready for classes to begin. All of this can be done in five minutes by the driver and teacher.

Now the driver takes a back seat and listens. Many times he is as interested as the children and would like to get into the conversation. Drivers from all denominations—Quakers, Catholics, Pentecostal Holiness, Lutheran—have expressed their interest in the program and are glad to learn about it in this first hand manner.

The children enter the bus in a quiet, reverent manner. Sometimes they sing a call to worship or repeat a verse of scripture as preparation for study or worship.

The children do not seem to be disturbed by activities going on outside of the bus. Recently one class continued working without the least bit of distraction while their classmates in the public school building were put through two fire drills conducted by the fire department. Another class was not disturbed by the street sweeper as it pulled around the bus to clean the street. They seem to understand they are there to consider some of the more important things in life.

The teachers enjoy their bus classes. Some of the projects formerly carried on in the classrooms have been discontinued, but new and interesting things are being done. It is much easier for the boys and girls to pretend they are primitive people telling stories around the campfire if they get out of the bus and form a circle on the green grass, than it would be to stay in the classroom.

It is easy to see that the teachers have ample enthusiasm. As the year progresses, interesting projects are developing, adapted to the new situation.

The public has been much interested in the determination and efforts which the Associated Churches has put forth to continue the weekday program. The Council of Church Women had a representative in each church in the city to help enroll pupils. The P.T.A. was responsible for a representative in front of each grade school on the opening day to get the parents to sign cards for their children to be released from classes for the religious instruction. The weekday program has had more publicity this year than it had had in the four previous years.



Journal-Gazette, Fort Wayne

Mrs. Hopkins teaching a weekday class in a city bus.

At present there are 109 classes each week or 66 hours of religious instruction to over 2300 boys and girls. At the beginning of the year the enrollment was about eighty per cent of the children in the third, fourth and fifth grades of the public school, in comparison with ninety-eight per cent last year. The public needs to be convinced that classes can be made as helpful and interesting in the bus as they were in the classroom. Even though the enrollment is down, there is a wide interest in and respect for the weekday program. Into the lives of the boys and girls there is being built the idea that God and the church have a place in their everyday lives.

Let's go with the crowd!

The story of a town's united church youth program

By Margaret Jones Hoffmann*

WHAT HAPPENS when a member of one church is elected president of the Sunday evening youth group in another church?

In Oxford, Ohio, it was the knock of opportunity which opened the door to a workable, practical solution to one of the big problems facing religious educators: the breaking up of natural groups by the sectarian lines of the churches. It has long been the concern of some ministers and church workers that the young people who work and play and study together for six days of the week must scatter for their various religious services, which should be the

epitome of their experience together. And because of this dispersal, many young people without a strong home background are not drawn into the life of the church at all.

The Union Sunday Evening Youth Groups in Oxford have taken advantage of the natural adolescent desire to be one of the crowd, to do what all the others are doing, and have turned it into a real asset for the religious life of the community.

The young people find a solution

When the above-mentioned incident occurred, several years ago, the ministers of several Protestant churches in

* Oxford, Ohio.

Oxford, which is a college town of about 3000, held an informal conference. In some surprise, they discovered that the young people themselves had worked out a solution of the problem of unity in diversity. Here, in one of the churches, was a working group whose members came from all the churches. This was the only church which had made a definite effort to supply the needs of the junior and senior high school age groups. An adult advisor had been appointed, and her skillful leadership was attracting many young people. The members attended summer conferences and winter festivals, planned many interesting and stimulating discussions, and topped them off with informal social evenings.

It was apparent that an interdenominational program was already functioning, and the election of a president from another church merely pointed it up. So, the ministers, advisor, and student representatives met to make formal plans to strengthen the group. It was decided to make two units, one for junior high school, one for senior high school, and designate them as the Union Youth Fellowships. As nearly as possible, each church should be represented in the list of officers, and the program material should be drawn from the various denominational sources. The ministers should be an ex officio advisory board, but as much control as possible should be given to the students.

This united program proved so successful that after several years of its operation a Union Church school was established for the Sunday morning program, with the same churches participating; Methodist, United Presbyterian, Presbyterian and Episcopal. Information about this project appeared in a recent issue of the *Journal*.¹

Because of their smaller size, the Sunday Evening Groups are more nearly under the control of the ministers than the Union Church School, which is supervised by a Board of Control. The organization is quite simple. With the student officers, representing all the denominations as nearly as possible, the ministers constitute a planning committee which sets up the year's program and carries it out, with as much student participation and responsibility as can be secured. Since Oxford is the site of two colleges, Miami University and Western College for Women, and has no industry, almost all local activities are planned for a year beginning in September.

Plans for the year are made in the summer so that a fairly complete outline is ready for the big "Kick-Off" dinner in the fall. On this occasion the women of the churches prepare a dinner for the youth group members, at which time the leaders are introduced, and the program for the year is outlined for their approval. After the dinner and a time of good fellowship, the young people go to the church where they are to meet for the year, elect new officers and begin their work. The meetings of the junior high and senior high units are held in the two churches which have the most space—Methodist and Presbyterian. The ministers of the four churches alternate in helping to supervise the programs of these two groups.

A "feeder" group is formed

Recently a third younger group has been added. By arbitrarily starting at the seventh grade for the junior high age group, there has been some difficulty in arousing inter-

est in new members every year. The minister of the United Presbyterian Church and his wife, realizing this situation, have organized a third group, composed of boys and girls from the fourth, fifth and sixth grades. This unit is proving to be an important "feeder" for the older groups. By the time they reach the seventh grade, the young students are well established in the habit of Sunday evening attendance.

Programs are varied

The program topics for the year are varied, but follow a general theme for each year, of wide general interest. During 1947-48 a study was made of great Christian beliefs. Previously representatives of almost every major profession were invited to address the junior and senior high groups and discuss various aspects of their work. At another time leaders and teachers of many different faiths, beside the Christian, were invited to present their beliefs. Occasionally there are debates, or panel discussions, arranged by students on important religious topics of the day. Study materials from all the different denominational publishing houses are used whenever needed.

The youngest, newest group has used several means of planning its program, which has to be geared for the interests of church school juniors. A missionary on furlough has been called in to speak on India, which was the topic of the year. The fine religious films produced by the Congregational, United Presbyterian and Presbyterian churches have been used. Handcraft has proved useful. However, the most valuable teaching and program help has been the audio-visual aids often mentioned in the *Journal*. These adventurous dramatizations have an enormous appeal to this age group and will be more widely used next year when the general program will be built around Bible stories.

There is planned recreation for all three groups throughout the year: hay-rides, parties, picnics, and the like. In the fourth, fifth and sixth grade group, one meeting a month is held at the home of a member. By participating in an evening of worship and study as well as some social fun, the parents become acquainted with the type of activity being carried on. As the group increases in size this may prove impossible, as it already is in the older ones.

Denominational lines remain intact

Through all the years that the Union Sunday Evening Youth Groups have been functioning so happily, there has been no attempt to erase denominational lines. Strong emphasis is always placed on the value of church membership and participation in church activities. Careful study will show no tendency to join a certain church because the student's group meets in that building. He always joins the church of the family preference, if there is one. Many new young members of the churches have said that their decision to join the church came from a discussion group in the Sunday evening meetings.

The Sunday morning program (the Union Church School) is apt to overshadow the less spectacular Sunday evening project, in which it had its roots, but that is no reflection on their relative values. The Sunday evening organization grew out of the needs and interests of the students themselves. It is a splendid answer to the demand of spirited young folks everywhere, "Let's go with the crowd!"

In union there is strength—and new hope for a faltering youth program!

¹"Four Churches—and Only One Sunday School," in the July-August 1948 issue of the *International Journal*.

Try a sacrificial supper

A worship service inspires giving to overseas relief

By Richard A. and Florence G. Dempsey*

PERHAPS YOUR YOUNG PEOPLE, like ours, have done little for the Restoration Fund or for Church World Service. That failure to act, we know, was not one of spiritual weakness so much as lack of a specific plan. We discovered a plan that "rang the bell" with our Westminster Fellowship. We gave a Sacrificial Supper for the church membership. This plan offered a real opportunity to combine worship with information in such a way as to challenge the ability of our young people and stir the hearts of all the people present.

The Sacrificial Supper was a 500 calorie meal served to church people at the regular dinner price, with the difference going to overseas relief. In presenting the plan to the Session for approval, one Elder promised to underwrite all the expenses involved in preparing the meal, letting the whole amount paid in go for relief. Because of this fine endorsement, the planning began with great enthusiasm.

The biggest job was to stage the supper in such a manner that it would be inspiring, informative, and still have continuity. This, we decided, could best be done through a worship service. The staging was arranged according to our own situation and could be adapted to fit a different setting.

The materials in this service were gathered largely from periodicals of our own denomination. Those of other denominations may well substitute similar letters and reports relating to their own reconstruction work and give the name of their denominational relief organization when the "Restoration Fund" is mentioned.

How the service was given

The dining room of the church contained only the essentials: bare tables and chairs, candle-stubs placed in tin cans for lighting, and a spoon and a cup at each place. There were no flowers or decorations of any kind. The worship center was an unadorned table with a cross at the center and single candles on either side. The two Readers, young people dressed in black choir robes, sat on either side of the worship center. Recorded music ("Go Down, Moses," Morton Gould directing the Robin Hood Dell Orchestra of Philadelphia) was played while all were being seated and served their coffee or milk.

The people came through the serving line to receive one cup of vegetable soup, (approximately 200 calories), two slices of

whole wheat bread (125 calories), two crackers (50 calories), and two stewed prunes (50 calories). They took their seats quietly and were immediately asked whether they wished coffee (black), or milk (skimmed). As soon as all were served, the waiters left the room, the music stopped, and the Readers stood to begin the worship service while the people ate their meal.

The young people in the service, other than the two Readers, were all assembled in an adjoining room. They read their parts over a public address system so arranged as to give the effect of distance. This was done by placing the two speakers in the long hall adjoining the dining rooms. By facing the speakers toward each other and leaving the dining room doors slightly ajar, a perfect long distance effect was created. The two numbers by the quartet were sung from the adjoining room also, but not over the public address system.

At the close of the service the people were asked to remain standing for the Benediction, and then to leave the room quietly, remaining silent until they were outside the Church. The effect of the service upon all who participated was one of real inspiration. We felt it was more than worth the time and effort it took to plan and produce.

The worship service

FIRST READER—(Reads Psalm 77:1-9, preferably from the *Modern Reader's Bible* by Richard G. Moulton, or other modern version.)

CHILD FROM COLOGNE (Child's voice from outside)—

"I am a girl ten years old and I am afraid! And I'm cold and hungry. Who will help me? My brother is four years old. He is sick and weighs only fifteen pounds. I'm the stronger of the two so I am given more of our precious food because I know my mother hopes that at least I will survive. We have no shoes and our clothes are only rags. There are 5,000 children living here in camp and in nearby shelters who have no parents at all. What will we do? Mother never smiles any more, and Daddy did not come home after the fighting stopped. Where is he? Who will help us? I'm hungry and very cold."¹

FIRST READER—

The beginning of 1948 found 20,000,000 children on the continent living in misery and squalor, in cold and fear. Yet hostilities had ceased nearly three years before. While politicians squander time and words, children continue to suffer. Government appropriations for the year amounted to the equivalent of \$2.70 for each child. Flour

¹ From a statement by Howard E. Kerahner in *Women and Missions*, April 1, 1946, published by the Women's Committee of the Board of Missions, Presbyterian Church in the U.S.A. Used by permission.

and water and ersatz coffee without cream or sugar,—that's what people in many German towns are eating for breakfast. At noon it is potatoes and water and some scraps of meat—a piece about the size of a quarter for each. Supper is left-overs. This story of starvation should convince us of our responsibility.²

SECOND READER—

I listen to the Agony of God,
I who am fed,
Who never yet went hungry for a day.
I see the dead—
The children starved for lack of bread—
I see, and try to pray.

I listen to the Agony of God,
I who am strong,
With health and love and laughter in my soul,
I see a throng
Of stunted children reared in wrong,
And wish to make them whole.³

MAN (Voice from outside)—

They call me a D.P. "I am a man walking in the night. It is a cold night and it is snowing hard. My thin suit is all the clothing I have. I am walking in the night with my head down into the wind. Why am I walking in the night like this? I have no place to go. If I stop to rest I'll freeze to death. This used to be a town of 300 people. Eight hundred of us have been shipped here over night. We came by box car and cattle car, jammed in like animals, with no heat. Twenty-three men were frozen to death and thirteen had frozen legs which had to be amputated. Who is the most fortunate, the dead or men like us? Can't they see and feel for us? Everything they have we need."⁴

FIRST READER—

The situation in Europe is much worse this year than last. France and England are having a bad time, but they, like Belgium and Holland, are coming back fast. Germany, Austria and Poland are in terrible condition. Church World Service goods get in, but not enough are being sent. People are turning from the church in many places because the Christian Church and the Christian nations of the West have failed to save them from the present indescribable suffering. Said one pastor, "I'm tired, I'm hungry, I'm dopey, I'm cold. Nobody cares. The people are growing cynical. They'd rather die."

The lot of the displaced person is indeed pathetic. While the International Refugee Organization, successor to UNRRA, is doing all it can for them, much is to be desired. Their food, around 1200 calories a day, is "too little to live on, and too much to die on." Their living quarters are, in many instances a disgrace to any human being. Their clothing, for the most part from supplies sent from other countries is

² From an article by Clifford Earle in *Social Progress*, published by the Division of Social Education and Action of the Board of Christian Education, Presbyterian Church in the U.S.A. Also based on a report by M. R. Zigler in *Outreach*.

³ Poem by Professor Georgia Harkness of Garrett Biblical Seminary. Used by permission of the Abingdon-Cokesbury Press.

⁴ From *Outreach*, published by the Women's Committee of the Board of Missions and Christian Education, Presbyterian Church in the U.S.A. Used by permission. By M. R. Zigler.

* Minister of the First Presbyterian Church of Glen Ellyn, Illinois, and Mrs. Dempsey. This article and the worship service grew out of the joint experience of the authors at their former pastorate, the First Presbyterian Church in Evanston, Illinois. Mrs. Dempsey prepared the worship service. This service has recently been reviewed by persons who have just returned from inspection trips to Europe and it is their opinion that the facts, as stated, are still true to the situation there.

inadequate, especially during the winter. These people are worthy of our help. The Restoration Fund is providing assistance. Every dollar spent is getting \$4.00 return. Our help must continue until the last D.P. is resettled in a land where he can live his life full and free."

SECOND READER—

I listen to the Agony of God,
I who am warm,
Who never yet have lacked a sheltering home,
In dull alarm
The dispossessed of hut and farm
Aimless and transient roam.

I listen to the Agony of God
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring his kingdom nigh.⁵

WOMAN IN TOKYO—

"I am a Japanese woman and I live in Tokyo. I have tried hard to stand fast to all the Christian teachings our American missionaries gave to us before they were forced to move out of our country during the war. They said they would come back and we are waiting. There are many of us Christians who know that the way of freedom and peace lies in the way Jesus taught. But life is not easy here either. Electricity is shorter than ever before and often whole sections of the city are without a single light; charcoal is very hard to find and electricity for cooking is often available only in the wee small hours of the night when the housewife rises and cooks some food which, without further heating, must carry through the day.

"Food has always been scarce here but now scarce is no word for it. Only by standing in line, going to the country and paying high prices which are constantly sky-rocketing can we eat at all. Yet there is a general attitude of hope and we are waiting, knowing that our American friends will return. Your boxes of food and clothing help much."⁶

FIRST READER—

I planned an ultra-modern home when priorities were lifted
But a Belgian woman whispered, "I have no home at all!"

I dreamed of a country cottage for happy week-end days—
But a Jewish lad kept saying, "I have no country!"

I planned a stained glass window above the prayer stalls—
But a Chinese pastor murmured "My Church has no walls!"

I wanted a quick-freezing unit for storing quantities of food—
But across the water came the cry, "I have no food!"

I ordered a new car for the pleasure of my loved ones—

⁵ Cf. note 4. By E. Graham Wilson

⁶ Cf. note 4. by Mildred Roe.

But a war orphan murmured "I have no loved ones!"

QUARTET—"Lord, I want to Be a Christian"

MADAME ZSINDELY—(pronounced Sindly)

"I am Madame Zsindely of Budapest. I have received for our women of the Reformed Church in Hungary the amount of \$25,000 from the Presbyterian Restoration Fund in America. We sat down and cried when this money was delivered into our hands. But we did not cry for long. We met and planned and prayed, parcelling the gift out among four districts (which correspond to your Synods). Some money was designated for medicines, some for venereal disease clinics, some for orphans, some for work with young girls, some for the women's organization.

"There is a never-before-known thirst and hunger for the Gospel among our women. My husband and I have moved out of our house and are living in one room over the garage so we could turn our house into a home for women and girls. Now from sixteen to twenty women or girls, taken from the devastated villages of Hungary, out of all the tragedy and humiliation which they knew, spend ten days in this home for spiritual restoration. They move on and another group comes. In the midst of remembrances of horror and pain too great for mortal beings to bear, only Christ is able to heal. Part of your Restoration money will help us carry on this work. Thank God, is all I can say; thank you Christian friends in America."⁷

FIRST READER—

I have more food than I can eat—
They faint with hunger in the street.

I have more clothes than I can wear—
Their head and hands and feet are bare.

My walls are thick and warm and dry—
Their walls are rain and wind and sky.

My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.

These things let me remember when
Cries of the needy rise again.⁸

SECOND READER—

When I am weary of a homespun day,
Woven of common thread all housewives know,
Longing for strands of color through the gray,
Or bands of silk to edge the calico,
I think of these poor women who have lost
To war and death the hours I would amend,
Moments surrendered at so great a cost,
What would they give for peaceful hours to spend
In kitchen chores again—women whose hands
Made dynamite instead of pies, whose hands
now clean

⁷ All verses except one about "stained glass window" are by Mayne G. Miller and are used by permission of Presbyterian Life.

⁸ Cf. note 4. By Katherine McAfee Parker.

⁹ Poem, "Let Me Remember," by Alice Ferrin Hensley, published in *Outreach*. Used by permission.

Some dark debris of war from their torn lands!

To them my day of seeming drab routine—
Washing dishes, dusting of a chair—
Would seem a joy almost too great to bear."⁹

FIRST READER—

Many people are sending packages of food and clothing to friends, relatives and pastors in Europe and the Far East. Our Board of Foreign Missions will gladly supply names of ministers and their families for you to "adopt" for this period of crisis. Many such families have too little food and clothing to enable them to work full time at reconstruction, counseling and carrying on religious services. With a little help from us their burdens can be lightened and their realm of Christian influence increased. Word back from such a family may tell of their greatest needs, give exact sizes, and make the "package a month" that comes from America a real physical and spiritual blessing. Listen to some of the letters. Here is one from Madame Marc Boegner of France.

A LETTER FROM FRANCE (voice from outside)

"I wish to express my warmest thanks to you and to all your churches for the wonderful and splendid help you gave to our many pastors' families. Perhaps some of them did not dare to write in English to tell their gratefulness, but in the heart of all those who received a package from America there is much gratitude. . . . My husband, as President of the French Protestant Churches, joins with me in asking you to be our interpreter towards all the donors."¹⁰

FIRST READER—Here is a letter from Germany.

A LETTER FROM GERMANY (a different voice from outside)—

"We received a CARE package, with the sender's name, but no address. I should like this lady could have seen when we all (our seven children and our sister with her family of five—we were fourteen persons) were standing around the package watching when it was opened. I should like she could have seen into our hearts, with which gratitude towards God and the giver we received this gift and what this present means to us. The canned meat will be opened on a great festival holiday, Christmas (that means after seven weeks); the other delicious things were distributed among us. We shall think of the kind giver, we promise, at every bit we enjoy. Nobody can understand what the cigarettes mean; you know, none of us smoke, but they help us to have our shoes repaired and our laundry washed—we have no soap.

"I took into my home with our own children a nine-year-old-child, because her mother cannot take care of her and worried very much about this child.

"Don't worry about us. I live out of forgiveness and grace, otherwise I could not have peace."¹¹

FIRST READER—Now hear a letter from Italy.

(Continued on page 38)

¹⁰ Poem, "Women and War," by Isabelle Brynne Longfellow (adapted by Florence G. Dempsey), published in *The Christian Century*.

¹¹ Cf. note 4. Letter from Mme. Boegner.

THEME FOR MARCH: *God's World in Springtime*

As spring approaches, the leader of primary children will watch for opportunities to use springtime experiences as pathways to worship. Spring will come late in some localities; there may be storms and blustery winds. But look carefully, and you should find swelling leaf buds or other signs of spring.

Since first-hand experiences with nature are better than merely talking about it, we will bring into our primary rooms some of the lovely evidences of spring. In every community, there will be something: a branch with little buds, perhaps still tightly wrapped; a little patch of greening grass that may be lifted, earth and all, and brought to church in a shallow bowl; sprouting bulbs; perhaps a spray of feathery blossoms from shrub or tree.

Should spring be so late in your locality that there are no visible evidences of it, try planting some seeds in a small container, right in your primary room. Grass seed will grow quickly. It is fascinating to watch the growth of a bean plant. Roll a piece of white blotting paper to fit the inside of a drinking glass. Place a few dry beans, navy or lima, which have been well soaked, between the glass and the blotting paper. Keep a little water in the bottom of the glass. Soon there will be a miracle to watch. Experiment with other seeds. You can have spring right in your class room.

The leader of worship will have a three-fold purpose: (1) To help children sense the joy and the wonder of awakening life in spring. (2) To help them understand that back of the marvellous processes of nature is the all-wise planning of a loving God. (3) To awaken a response of love and gratitude toward God.

There may be opportunities for informal, spontaneous worship as leader and children experience spring and enjoy it together. Out of these experiences a prayer or a litany may grow that may be used later in planned services of worship.

Since the children will have forgotten most of the songs about spring which they sang a year ago, the leader should devote some time in each session to the enjoyment and learning of several songs which can be used throughout the spring season. A few minutes at the beginning of each session may be used. It is often well to start with the children who come early. There can be no better preparation for Easter than the learning and enjoyment of songs about "God's world in springtime." In the session plans for March, which follow, the same hymn is used repeatedly as "quiet music" that children may become familiar with the melody. It will be included in the April plans as one of the songs desirable for use on the Sundays preceding Easter.

Resource Materials

SPRING SONGS AND POEMS

In *Hymns for Primary Worship*¹: "All Things Bright and Beautiful": "Blue Sky,

February, 1949

Primary Department

By Vesta Towner*

Soft and Clear"; "God Made the Golden Sun"; "Lo, the Winter Is Past"; "O God, Whose Laws Will Never Change"; "See the Farmer Sow His Seed."

In *Sing, Children, Sing*²: "All Things Bright and Beautiful"; "A Seed Song"; "I Made a Little Song"; "Joy Is Abroad"; "Lord of Sunlight and of Water"; "Sing, World, Sing"; "Spring Questions"; "Surprises"; "Things Speak to Me of You"; "What Do You Think, Dear God?"

In *Worship and Conduct Songs*³: "God's Love Is Everywhere"; "He Hath Made Everything Beautiful"; "Sleeping and Waking Seeds."

In *Children's Worship in the Church School*⁴: "A Thank You Song"; "Blue Sky, Soft and Clear"; "The Wind"; "Wondering."

BIBLE VERSES

- For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.
Song of Solomon 2:11-12a
- He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth.
Psalm 104:14
- Sing unto the Lord with thanksgiving;
Who covereth the heavens with clouds;
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
Psalm 147:7-8
- The earth is full of the lovingkindness of the Lord.
Psalm 33:5b
- We have thought on thy lovingkindness, O God.
Psalm 48:9a
- Great things doeth he, which we cannot comprehend.
Job 37:5b
- Stand still, and consider the wondrous works of God.
Job 37:14b
- This is the Lord's doing;
It is marvellous in our eyes.
Psalm 118:23
- O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
Psalm 104:24

*Director of Leadership Training, Kansas City Council of Churches, Kansas City, Missouri.

¹ *Hymns for Primary Worship*, Westminster Press, Philadelphia, Pennsylvania.

² *Sing, Children, Sing*, by Edith Lovell Thomas. Abingdon Cokesbury Press, Nashville, Tennessee.

³ *Worship and Conduct Songs*, Presbyterian Committee of Publication, Richmond, Virginia.

⁴ *Children's Worship in the Church School*, by Jeanette E. Perkins, Harper & Brothers, New York.

March 6

THEME: *The Trees Awaken*

WORSHIP CENTER: A few budded branches of tree or shrub in a low vase. A Bible opened to Psalm 118:23

QUIET MUSIC: "Sing, World, Sing"

CALL TO WORSHIP: "Come with Hearts Rejoicing"

LEADER: We have a special reason for being happy and singing songs of rejoicing today. This is the first Sunday in March. March means that spring is almost here. Have you seen any signs of spring this week? (Conversation.) We are glad God planned for spring, when he made our beautiful world. Let us think of his lovingkindness as we bring our offering today.

OFFERING SERVICE:

1st Child reading: We have thought on thy lovingkindness, O God. (Psalm 48:9a)

2d Child reading: We give thanks unto thee, O God, We give thanks. (Psalm 75:1a)

Response (All singing): "We Give Thanks"

STORY:

WHEN THE MAPLE TREE AWOKE

The big maple tree in Peter's yard slept through the long, cold winter. Snow fell upon its bare branches and cold winds blew, but the tree slept on.

Then the sun began to shine a little longer each day. It rose just a little bit earlier in the east every morning, and set just a little bit later than the day before. One day, Peter and his friends said, "Why, the days are getting longer! We have more time to play after school, before it gets dark."

Every day, the sun shone on the big maple tree and whispered to it. "Oh, Maple Tree! Time to wake up, Maple Tree!" But the tree slept on.

The sun shone on the snow and melted it. The melting snow soaked into the ground around the roots of the tree. The warm spring rains came. As the gentle rain drops fell upon the tree and around its roots, they whispered to the tree. "Time to wake up, Maple Tree!" The tree began to stir.

The March winds blew. One day a brisk wind tossed the branches of the tree and shook them playfully. "Wake up, Maple Tree! It is time to wake up. I have just come from the south land where the robins are. They will be flying north again very soon to build nests in your branches. Wake up, Maple Tree! It's Spring!"

The maple tree stirred again in the warm sunshine and awoke. "Why, it is spring! I have had a long sleep. Now, I have work to do again."

Nobody paid much attention to the tree. Its bare branches looked just the same every day to Peter and the other children who played in the yard around the tree. They did not guess that wonderful things were going on inside that tree.

Every day the thirsty roots were drinking up the water from the ground. Every day the sap was rising in the trunk of the tree and going out to tiny little buds along the branches. Those little buds were so tiny that nobody noticed them. Day by day, they began to swell and grow bigger and bigger and bigger. The tree was working. It was a busy maple tree.

Then, one day, Peter came home from

school and happened to look up at the tree. The sun was shining on the branches. The sky was very blue.

"Mother," he called. "Come here and look at our maple tree!" His mother came to the doorway.

"Mother, our tree looks different. See those little bumps on the branches? What are they?"

Peter's mother laughed softly. "Why, Peter, those are buds. They are almost ready to pop open. I had not noticed them before, either. The maple tree knows it is spring."

Peter was puzzled. "Mother, how does the maple tree know when it is spring?"

"We cannot understand, Peter," answered his mother quietly. "Every tree knows when it is time to rest and when it is time to grow. It is all part of God's loving plan for the world."

Peter looked up at the big tree again. "I'm glad we have a tree, Mother," he said happily, "and I'm glad it's spring!"

V. T.

CONVERSATION: About the tiny buds on the branches in the vase, and the wonder of their growth. The leader may reverently quote Job 37:5b.

PRAYER HYMN: "Lord of Sunlight and of Water," stanza 1.

March 13

THEME: *Seeds and Bulbs Are Growing*

WORSHIP CENTER: A bowl of something growing, such as sprouting bulbs, and seeds that you have planted. Bible opened to Psalm 118:23.

CALL TO WORSHIP: "Come with Hearts Rejoicing"

HYMN: "Joy Is Abroad," stanza 1.

CONVERSATION: About "signs of spring."

Children report their discoveries.

OFFERING SERVICE: As on March 6

POEM:

LOOKING FOR SPRING*

"Where shall I look for spring?"

I asked, and a friend replied,

"Go to your garden!"

I ran outdoors,

Where the sun was warm,

And the sky was blue and clear;

I felt the soft breezes in my hair;

I knelt where I'd hidden the bulbs in the fall;

And there, 'neath the leaves,

In the rich, brown earth,

Were dozens of little green spears.

Suddenly a robin began to sing as he

* From *Thoughts of God for Boys and Girls*, Easter, 1947. Published by the Connecticut Council of Churches, Hartford, Conn. Used by Permission.

perched on a nearby branch,
"Cheer-up! Cheer-up! Cheer-up! Cheer-up!"

He said.

Oh, then I knew—

"Spring is here!" I cried,

"Right here, in my garden!

"Thank God for spring."

CONVERSATION:

Talk with the children about the growing things on the worship-center table. A seed is wonderful. We cannot understand it. God has put into each tiny seed a germ of life that will grow. It is protected by a hard outer shell. When a seed begins to grow, the outer covering cracks open, and two tiny little shoots come out. One is the root, the other is the stem of the new plant. Now, something wonderful happens. We may have planted the seed upside down. Then, the tiny root comes out at the top of the seed, and the stem at the bottom. There it is, all upside down in the dark earth! But the seed knows the way to grow. The tiny root turns itself and grows downward into the dark earth. The tiny stem turns and grows upward toward the light. (If you have sprouted beans in a glass jar, you may have a visible demonstration of this.) There is a verse in our Bible that expresses our thoughts as we think about God's wonderful plan for seeds. (Read Psalm 118:23.)

HYMN: "See the Farmer Sow His Seed"

PRAYER: Thanking God for his wonderful plan for seeds so that we may have flowers to enjoy and food to eat.

PRAYER HYMN: "Lord of Sunlight and of Water," stanza 1.

March 20

THEME: *We Hear the Singing of Birds*

WORSHIP CENTER: Picture of a child listening to a singing bird. A last year's bird's nest, if available. Bible open to Matthew 6:26.

QUIET MUSIC: "Sing, World, Sing!"

CALL TO WORSHIP: "Come with Hearts Rejoicing"

HYMN: "Joy Is Abroad," stanza 1

OFFERING SERVICE: As on March 6

CONVERSATION:

Talk with the children about returning birds that they have observed. Mention also the brave winter birds that have stayed with us through the cold weather. Talk about God's wonderful care for birds, both those that stay and those that migrate. How do the birds know when it is time to come north again? How do they find their way? Read Matthew 6:26 from the Revised Standard Version: "Look at the birds of the air: they neither sow nor reap nor gather into barns,

and yet your heavenly Father feeds them."

HYMN: "In the Early Morning, Listen to the Lark"

(This may be sung by a teacher, if unfamiliar to the children.)

PRAYER: Thanking God for the birds, and asking him to help us find ways of being kind to birds.

ENJOYING A SONG: "Spring Questions"

This gay bit of music includes both singing and listening, and can be readily sung without previous "drill," if the few words are ready on blackboard or song chart. The pianist and leader should know the song thoroughly, that they may lead the children in this joyous bit of appreciation.

PRAYER HYMN: "Lord of Sunlight and of Water," stanza 1.

March 27

THEME: *"The Flowers Appear on the Earth"*

WORSHIP CENTER: Fresh, spring flowers, if possible. Bible opened to Song of Solomon 2:11-12a.

QUIET MUSIC: "Sing, World, Sing!"

CALL TO WORSHIP: "Come with Hearts Rejoicing"

HYMN: "Joy Is Abroad," stanza 1

OFFERING SERVICE: As on March 6

LEADER: We are thinking today about the flowers that grow in spring. There are many lovely poems about spring. Mary will read part of a poem from the Bible.

CHILD READS:

For, lo, the winter is past,

The rain is over and gone,

The flowers appear on the earth;

The time of the singing of birds is come.

Song of Solomon 2:11-12a

LEADER: This is a lovely poem to sing. Perhaps we could make a tune for it and sing it next Sunday. (Encourage your group to try. See also musical setting for this verse in *Hymns for Primary Worship*.)

Now Bobby and Dick and Claudine and Susan will read to us a longer poem about spring.

POEM: "O Dear God, I Love Your Surprises in Spring"

(Four children, each reading a stanza. Children should be prepared in advance for reading.)

CONVERSATION:

Children may tell of spring flowers they have seen during the week. Leader may speak of the flowers on the worship table, and how they grew from seeds or bulbs, of the miracle of growth. Our loving God planned for beauty in the world. There are some persons who have no flowers to enjoy. How could we share our flowers with some one who needs them?

ENJOYING A SONG:

Any preferred springtime song which the children have been learning. All children should know, "Blue Sky, Soft and Clear," "In the Early Morning Listen to the Lark," is a gay and lovely song. "I Made a Little Song of Happy Things," has possibilities for stimulating creative verse making by the children. They can list other "happy things" for which they are thankful, choosing words to fit the rhythm of the music. The lines need not rhyme.

POEM:

A SPRING PRAYER

I wonder if You know, dear God,
How much I love the spring
When all the flowers bloom again
And birds begin to sing.

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I wonder if You know, dear God,
How nice it seems to me
To play outside the livelong day
Beneath our maple tree.

I wonder if You know, dear God,
How much I love the sound
Of rain that patters on the roof
And splashes on the ground.

Yes, I am sure You know, dear God,
That's why You sent the spring;

And so I want to thank You now
For every lovely thing.

ELIZABETH B. JONES⁶

PRAYER: Thanking God for springtime, for
flowers that make the world beautiful, and
for all his loving-kindness.

PRAYER HYMN: "Lord of Sunlight and of
Water,"⁷² stanza 1.

⁶ From *God's Loving-Kindness*, by Elizabeth B. Jones, Beacon Hill Press, 1948. Used by permission.

placed conspicuously, and thence, Mark 11:1-11 is written they may be the basis for prayer and discussion. This occasion point in the public acclaim of enthusiasm of the crowd was they might easily have been tempted to make him a king, but Messianic power to upset the government. This, of course, he did not want, as his was not an earthly Kingdom but one of love and fellowship.

VICTROLA RECORD on the triumphal entry might be used and the mounted pictures placed on the easel to illustrate the recording. (For suggestions of records, see above.)

A SLIDE illustrating a scene on Palm Sunday might be used as the juniors sing the third stanza of "Tell Me the Stories of Jesus." (See page 39 for suggested slides.)

If one of these audio-visual aids is not used, your plan might be similar to that below:

QUIET MUSIC: "Tell Me the Stories of Jesus"

STUDY OF THE PICTURES (as above)

BIBLE STORY: Mark 11:1-11 read by the boys and girls in unison, if possible. (The new Revised Standard Version of the New Testament is particularly good since the language is within the understanding of the child. Paper-backed editions are now available from denominational publishing houses for \$1.00 each.)

HYMN: third stanza of "Tell Me the Stories of Jesus"

PRAYER: O God, we are glad to know that the people loved Jesus and honored him on one great day of rejoicing. We are glad that he would not let them make him king of their country, since he is King of all who believe in thee as he revealed thee to us. Help us to open our lives to thee that thou mayest live in us more fully. Amen.

HYMN: "All Glory, Laud and Honor"

March 13

THEME: *The Cleansing of the Temple*
NARRATIVE:

CLEANSING THE TEMPLE

It was Monday. The city of Jerusalem was teeming with people—Jews from all parts of the world who had come to Jerusalem to celebrate the Feast of the Passover. The temple was built on a series of terraces. On the first, called the Court of the Gentiles, the animals and birds for sacrifice were sold. There were booths also for changing foreign money into temple money. It was considered a sin to place anything but temple money in the treasury there.

The men who sold the animals for sacrifice charged far too much for them. The money changers charged far too much for the service of giving the worshipers temple money for their regular money. Therefore, the Jews who sold animals and exchanged money were getting rich unfairly.

We can imagine Jesus walking into the temple full of the desire to worship, feeling greatly the need for prayer. As he walked into the Court of Gentiles, there was the sound of the bleating of the sheep, the cooing of doves, the sounds of all the animals in their crowded quarters, the calling out of each merchant urging the worshipers to buy his animal, each money changer urging people to patronize him and not the others.

Jesus looked about him. All that these people were interested in was money. They

Junior Department

By Otie G. Branstetter*

THEME FOR MARCH: *Holy Week*

For the Leader

In January our worship services were based on the theme of a genuine desire to know the truth. In February the programs sought to develop a positive concept of the right. Beginning with the first Sunday of Lent and continuing through Easter, it is hoped we shall be able to lead our juniors into a deeper appreciation of Jesus, the Savior. This whole quarter, therefore, has been and is based upon the boy's and girl's desire to adjust himself to this universe: its laws, its Creator and its Savior.

A brief study of Holy Week will be made as we seek to appreciate more fully a bit of Christ's teaching concerning his mission. Each Sunday, for six Sundays, is given over to interpreting one day in Holy Week. On the first Sunday of March it might be well to place before the pupils some sort of chart or schedule to give them a graphic idea of what period Holy Week covers. Such a chart might be along the lines suggested below:

Put as the heading "HOLY WEEK," and under this, "The Last Week of Jesus' Earthly Life." The first column might have the day of the week; the second column the name of the day by which it is popularly known as: Sunday, Palm Sunday; Monday, The Cleansing of the Temple; Tuesday, The Day of Argument; Wednesday, The Day of Quiet; Thursday, The Last Supper; Friday, The Crucifixion; Saturday, The Watch of the Tomb, or you may prefer The Day of Prayer; and Sunday, Easter. A third column might carry some of the Bible references telling the story of the day.

DIORAMAS

In some classes where a study of Holy Week has been made such as is described here, boys and girls have made dioramas. Each day has been made vivid by a diorama depicting an event on that day. With lights turned off and a strong flashlight trained on the little scene, the service can be made very meaningful. You may want to show the diorama during the reading of the scripture or the telling of a story. It will be more effective if the diorama is not shown with daylight upon it.

If you have an extended period in a church school, the dioramas might be made then, or each class might volunteer to make one during the week.

* Director of Religious Education, Trinity Methodist Church, Chicago, Illinois.

RECORDS

"Jesus' Entry into Jerusalem" from *The Story of Jesus* produced by Gibbons and Barron could be used, and you may find another record or so in this album that would be usable with juniors. Another album, *The American Passion Play* recorded by Manor Record Company, has a few recordings of scenes that could be used with juniors. Scene III and IV include some of the events of Sunday and Monday of Holy Week.

The single victrola record, "The Last Supper" recorded by J. Carrol Naish and produced by the Normjini Enterprise Production Company, through the Simmel-Meservey, could well be in every church. It is a beautiful and impressive recording of some of Jesus' last conversations. The other side carries a portion of the Sermon on the Mount.

Your church publishing house can secure such recordings for you or send you information concerning the two albums mentioned above. Perhaps you may not want to secure one of them unless you have considerable funds for audio-visual education. But the single recording mentioned above is within the reach of any church.

A musical recording such as "The Hallelujah Chorus" from *The Messiah* can well be used also on Easter.

PROJECTED AIDS

If your church has a slide projector or your local council of churches has one, you probably will be securing a set of slides on the Life of Christ. A number of these slides will portray scenes from the last week of Jesus' life and may be used to good advantage in these worship services. See the list "Suggested Visual Materials for Easter," on page 39.

FLAT PICTURES

If your department or church school picture file does not include all the pictures you need for illustrating the events of this week you may find them at your denominational publishing house or through the New York Sunday School Commission, 46 Lafayette St., New York City.

All hymns are taken from *Singing Worship*, Abingdon-Cokesbury Press.

March 6

THEME: *The Triumphal Entry*

PICTURES:

Plockhorst: "Christ Entering Jerusalem"
Deger: "Triumphal Entry"

Elsie Anna Wood: "Jesus Entering Jerusalem"

Doré: "Entry into Jerusalem"

It is well for boys and girls to note the differences of interpretation the various artists give to Palm Sunday. If the pictures are

sch... cheating in order to make more money. They were making so much noise it was impossible for one to think his own thoughts. Many people had come hundreds of miles in order that they might worship God. What did they find there? Greed and selfishness, right in the temple.

Taking several cords, Jesus tied them together and made a whip. With this he began to drive out the cattle and sheep and to overturn the money changers' tables. The sellers ran out, too, partly from fear and partly to see that their animals did not get away. "The temple is a house of prayer," said Jesus, "and you have made it a house of merchandise."

The priests who were in charge, of the temple were angry! This man had embarrassed them before the people. He had hurt their business. He was that Jesus the crowds loved and followed; the Pharisees hated and feared him. The course for the priests to follow was to join with the Pharisees and to find some way to get this Jesus out of the way. They would find some way to do it.

BIBLE STORY read by a junior: John 2:13-16

PICTURES: Kirkbach's "Christ and the Money Changers," or Lang's "Christ Driving out the Money Changers"

If there is a large department, it is well to have perhaps three copies of each picture placed where pupils in all parts of the room may see them as they are discussed. This can be a very important part of the service. Jesus' knowledge that he was right gave him the courage to do this remarkable thing. It is the greatest strength in the world to know that God is with one.

HYMN: "Lovely to the Outward Eye"

March 20

THEME: *Days of Argument and of Quiet*

QUIET MUSIC: Dvorak's "Largo"

STATEMENT BY THE TEACHER:

On Tuesday of Holy Week the priests and the Pharisees began to ask Jesus catch questions. They had plotted together, hoping to cause Jesus to make a statement which would make the people turn against him. Or, they might even be so fortunate as to make him give out a statement which would make the Roman Government angry. But Jesus was too wise for them. He knew well what he believed and he knew how to answer the smart questions asked. Jesus gave some of his great teachings on that day.

PICTURE: "The Widow's Mite," by Dore, placed on an easel.

BIBLE READING (by a junior): Mark 12:41-44

STATEMENT BY THE TEACHER:

Wednesday has been called the day of Retirement, which means Jesus went away to be quiet. Many scholars think Jesus may have gone to the home of his friends, Lazarus, Mary and Martha who lived in Bethany, a little village near Jerusalem. The day may have been spent quietly talking with his friends. Perhaps a portion of the day was spent in prayer, for Jesus knew there was sorrow ahead.

PICTURES OR SLIDES: Siemiradski's "The Bethany Home" or Eichstaedt's "Christ at the Home of Mary and Martha"

MEDITATION:

Let us look at this picture, "The Widow's Mite" and think whether we actually sacrifice for the work of the Master? (Pause for at least a minute). Can we save a larger part of our allowance or do extra jobs to earn more for the Christian cause? (Pause again for a moment).

(Change picture for one showing Jesus at prayer.) Jesus' strength lay in his prayer life. Let us think of a problem we should talk to God about. (Wait for a minute or two.) Shall we talk to him about it now? (Pause)

HYMN: "Hear Us, Our Father"

March 27

THEME: *The Last Supper*

PICTURES: Da Vinci's "The Last Supper"

Elsie Anna Wood's "The Last Supper"

Bida's "Jesus Washing the Disciples' Feet"

Brown: "Christ Washing Peter's Feet"

Attention might be called to the fact that Wood's picture probably shows how the disciples really ate. People in those days lay on couches to eat. We love the Da Vinci picture for the well defined expressions on the faces of the disciples when Jesus said, "There is one among you who will betray me."

QUIET MUSIC: Hymn tune, *Lanier*

STORY:

HE WHO IS GREATEST

The last week of Jesus' life is thought of as a beautiful week. Of course there was sadness in it for Jesus' friends when they looked back on it. There was great sorrow for Jesus, a sorrow you will better understand when you grow older. Yet the followers of Jesus look back upon Holy Week as the most sacred week in Christian history. Jesus was strong, brave, courageous. In the face of sorrow he was thinking of others and of how he could best serve his Father, not of himself.

On Thursday evening he and his twelve disciples ate supper together. It was the custom for the host to provide water and a towel for the washing of the guests' feet since they wore only sandals on their feet and the roads were dusty. If the host had no servant, he himself did this courtesy.

But on this evening Jesus and his friends were eating in a rented hall. Apparently they were sharing the expense. No one was the host. All week the disciples had sensed

something unusual was about to happen. "He's going to make himself king!" they seemed to say to one another. Each wanted to have the highest place in Jesus' kingdom. The mother of two of Jesus' disciples had already suggested to Jesus that her two sons be given the highest offices in the kingdom when it was set up.

On this Thursday evening when all had gathered in the hall, they sat down with their dusty feet beneath them. Surely someone would get up to wash the feet of the others. The water and the towel were there. But no! each disciple was eager to have the others think of him as a leader and not as a servant. If he washed his friends' feet, wouldn't he be admitting he felt beneath them? Indeed, each felt he could not risk losing an important place in Jesus' kingdom. So he just sat.

Then Jesus rose, took up the pitcher, poured water in the bowl, looped the towel through the sash of his robe and began to wash and dry the feet of his disciples. Peter full of shame, said: "You can't wash my feet, Master, I can't bear it!"

But the Master answered, "You can't be my disciple unless you learn the lesson I'm teaching. The one who is great is not the one who is served but the one who serves."

Peter said, "I must be a follower of yours, Master. Wash not only my feet but also my hands and my head!"

"If I, your Lord and teacher wash your feet, you ought to wash one another's feet. For I have given you an example of how you should treat one another."

The disciples remembered this lesson as long as they lived and passed it on to others. Today for Christians an important principle is: "Serve one another; serve all men!" (The biblical story is found in Matthew 26:20-30).

HYMN: "Rise Up, O Men!"

VICTROLA RECORD: "The Last Supper" recorded by Carrol Naish. (See "For the leader" above.)

SILENCE

QUIET MUSIC: Hymn tune *Lanier*

Intermediate Department

By Ronald R. Reed*

THEME FOR MARCH: *Christian Symbols*

For the Leader

In keeping with the Lenten season the theme for this month is built around the consideration and understanding of some of our Christian symbols. Only a few can be considered in these worship services. It may be that others will more adequately fit the needs of the intermediates of your church. If so do not hesitate to substitute for the ones suggested here. It may be that during the month you will want to plan a worship service in the sanctuary of the church with an explanation of the symbols found there, or a tour of exploration could be conducted to discover the symbols used in your church.

An excellent reference book for this month's services will be found in *Christian Symbolism in the Evangelical Churches* by Thomas Albert Stafford, published by the Abingdon-Cokesbury Press.

*Minister of the First Christian Church, Kent, Ohio.

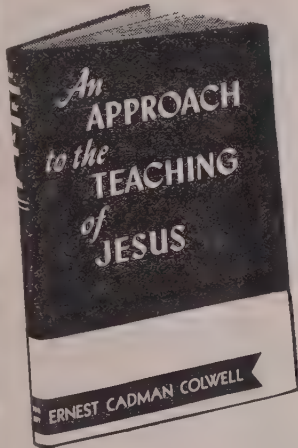
A word about the order of the services: they are placed in this order for no particular reason. You may find it of more value to present the March 6 service as a combination worship and dedication service on the last Sunday of the month. The dedication part could easily be added by an appropriate appeal on the words of Jesus in Matthew 5:14-16.

It is suggested that the prelude for these services be the first hymn to be sung played through once to set the atmosphere for the service.

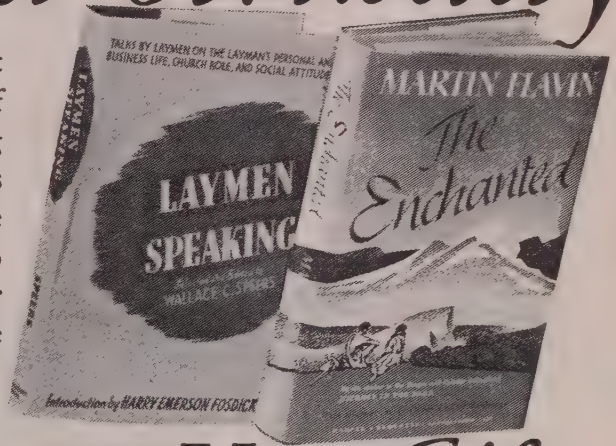
Preparation must be made in advance of the symbols to be presented. This is not difficult to do and would afford an excellent project for some of the intermediates. Some white cardboard, India ink, brushes, and show card colors are all the materials needed. Where this has been a project of the intermediates it has been found to add much to the worship services.

The presentation of each service naturally divides itself into parts. It is suggested that the presentation of each symbol be done by a different intermediate. The service on candles can be adapted and made dramatic through the lighting of the candles by one intermediate as the presentation of the mean-

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ing of that candle is given by another.

Remember that symbols are only symbols and their value in use is directly in proportion to the knowledge and understanding of them. We should never stop with the symbol, but get beyond it into its meaning. The worship of intermediates can be enriched for a lifetime with a fine presentation of the meaning of these symbols this month.

March 6

THEME: *Candles*

ORDER OF SERVICE:

Prelude

Call to Worship

Hymn: "Jesus Calls Us, O'er the Tumult"

Explanation and Lighting of the Two Candles

Prayer

Explanation and Lighting of the Seven Candles

Hymn: "That Cause Can Neither Be Lost Nor Stayed"

CENTER OF WORSHIP: Two single white candles, one on each side of the table, with a seven-branched candlestick in the center. Candles should be unlighted at beginning of service and lit during the worship.

CALL TO WORSHIP: "Again therefore Jesus spoke unto them, saying, 'I am the light of the world; he that follows me will not walk in darkness, but will have the light of life.'"—John 8:12 (RSV)

EXPLANATION AND LIGHTING OF THE TWO CANDLES:

The two single white candles stand for Jesus Christ. They are white, symbolizing the purity of Jesus' life. One of the candles (*Here one of the candles should be lit.*) stands for his divine nature. It symbolizes his sonhood of God and reminds us that God sent his only begotten son into the world to save the world.

The second candle (*Here the second candle is lit.*) stands for the human nature of our Christ. He was a man among men. He was like unto all of us. When lighted the candles proclaim the words we heard in our call to worship, "I am the light of the world." Fire has always represented warmth and life and so these two candles represent the life and light that come from Jesus, our Christ.

EXPLANATION AND LIGHTING OF THE SEVEN CANDLES:

The seven-branched candlestick is symbolic of the Holy Spirit. Remember the story of Pentecost, how when Peter and the others were together the Spirit descended upon them in "tongues as of fire." So our candles represent the fires of the Holy Spirit.

There are seven candles because in Revelation 5:12 we find there are seven gifts of the Holy Spirit. The first is Power. (*Here one of the candles is lit.*)—the power of Christ to heal the sick and brokenhearted, to give sight to our minds and visions to our soul.

The next is Riches (*Here another candle is lit.*)—the unspeakable riches of the Kingdom of God which is like the pearl of great price or a treasure found in a field.

The next is Wisdom (*Another candle is lit.*)—wisdom to cut through the tinsel of living to the heart of life—wisdom to remove all sham and deceit and reveal the naked truth.

The fourth is Might (*Another candle is lit.*)—might to overcome evil, strength to meet any task and any hardship.

The fifth is Honor (*Another candle is lit.*)—honor to God the Father, honor to Christ the Son, honor to oneself, honor to others, the honor of a Christian!

The sixth is Glory (*Another candle is lit.*)—the glory of Christian living, the glory of Christ and his Kingdom, the glory of God that shines around you and descends upon you.

The last is Blessing (*The last candle is lit.*)—the blessings of being at home with the Father, the blessing of the brotherhood of all mankind, the blessing of God the Father, the Son and the Holy Spirit.

All of these gifts are brought to a Christian by the fleet winged messenger of God, the Holy Spirit. The candles stand before us symbolizing the light of God sent into our dark world that we may have life and have it abundantly.

March 13

THEME: *Symbols of God*

ORDER OF WORSHIP:

Prelude

Hymn: "Joyful, Joyful We Adore Thee"

Presentation of Symbols

Prayer

Hymn: "For the Beauty of the Earth"

CENTER OF WORSHIP:

Have prepared on white cardboard cut in the form of a triangle an ink sketch of a right hand reaching down out of a cloud, palm forward. A good representation of a hand can be obtained by placing the left hand palm down and tracing around it with a pencil. Just enough room should be allowed between the fingers to allow the pencil to trace between them. The size of the hand will determine the size of the triangle.

For perspective the triangle should not be equilateral. The sides should be somewhat longer than the base. A three-ray nimbus may be drawn from the hand to the sides of the triangle. The tracing should be outlined in India ink. If color is desired the cloud may be given a light blue and the nimbus a gold color by use of show card paints.

If an additional symbol of God is desirable one may be made in a similar way by the use of the same size triangle containing the Hebrew letter *yod*¹ as the center surrounded by a circle from which the three ray nimbus extends to the sides of the triangle.

PRESENTATION OF THE SYMBOLS:

The ancient Hebrews did not attempt to portray God, for had not God said to Moses at Mt. Sinai that he could not see his face? "For men shall not see me and live." (Exodus 33:20). Even the name of God was a hallowed and powerful thing, so much so that it was too sacred to even be pronounced, so they called him Lord, *Adonai*, or the Almighty, *El Shaddai*, but not *Yahweh*. We Christians have followed the Hebrews in not attempting to portray God.

John in his gospel writes that "no man hath seen God at any time." (John 1:18) But we use certain symbols to represent God. One of these symbols is the Hebrew letter called *yod* which is the letter for Y and the first letter of *Yahweh*.

This symbol as we have it here before us today is surrounded by a circle which is another symbol of God. No doubt you have heard of the perfect circle. Well that is why a circle is used to represent God. It has no beginning or end and therefore represents the eternalness of the Father.

The triangle of the symbol represents the three persons: God the Father, God the Son and God the Holy Spirit.

The nimbus which is represented by those three gold rays also represents the trinity and this three-ray nimbus should only be used in a symbol of one of the members of

¹ For the way to write, see a "Signs and Symbols" Appendix of a Dictionary, showing the Hebrew and Greek alphabets.

² See *Christian Symbolism in the Evangelical Churches*.

the trinity.

Our other symbol of God we are presenting this morning is the hand of God. The hand points downward toward the earth out of a cloud of glory and is surrounded by the three-ray nimbus. The hand is the most ancient symbol of the first person in the Godhead. It represents the creative power of God reaching down into the world. Here is the symbol of our God as Jesus told us about him: concerned with each man and willing to offer his hand of strength, courage, and faith to each one of us to create in us new persons. The ideas of God's help, creation, security and compassion are all expressed in this one symbol. Psalm 139:10, Proverbs 1:24, and Ecclesiastes 9:1 are the scriptural bases of the symbol.

March 20

THEME: *Symbols of Christ*

ORDER OF WORSHIP:

Prelude

Hymn: "Fairest Lord Jesus"

Prayer

Presentation of the Symbols

Hymn: "All Hail the Power of Jesus Name"

CENTER OF WORSHIP: A cardboard fish may be made^a or it can be purchased at the dime store. A monogram of the Greek letters X (*Chi*) and P (*Rho*) can be made with show card paints and set behind the representation of the fish.

PRAYER: Pray for courage and faith to follow the Christ with the devotion and sacrifice of the early Christians who were martyrs for the sake of their beliefs. Pray for the vision to follow the sign of Christ.

THE PRESENTATION OF THE SYMBOLS:

In the catacombs of Rome and other ancient Italian cities are found some of the ancient symbols used by the Christians. The fish is one of the earliest of these symbols. The Greek word for fish is *Ichthus* and the letters of this word for fish represented the first letter of the words, "Jesus Christ, Son of God, Savior."

The early Christians were persecuted under the law of Rome because Christianity was an illegal religion. Therefore they had to meet for worship in secret and keep the knowledge of their Christianity from the prying eyes of the Roman police. The word for fish, *Ichthus*, became a password by which they could identify fellow Christians. Small images of a fish were made of wood or stone and carried by the Christians as a means of identification. These images were sometimes inscribed with the Greek word *Soseis*, meaning "You will save."

When a fish was displayed outside of a pagan house it meant that there was a funeral banquet being held for the dead in that house, but when the sign of the fish appeared outside a Christian home it meant that the Lord's Supper would be celebrated there, at night and in secret.

The symbol of the fish, representing the whole Christian faith of "Jesus Christ, Son of God, Savior" had many uses by the early Christians. It was used to identify fellow Christians and to announce secret meetings. The humble fish served as a means of avoiding unpleasant persecution from the Roman police.

Two letters in Greek representing the first two letters of Christ were used by the early Christians as a monogram representing Jesus. These letters are the *Chi* (X) and the *Rho* (P). The *Chi* stand for our English *ch* and the *Rho* for our *r*. There are many ways in which these two letters are combined into a monogram.



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You will remember that Constantine the Great (A.D. 274-337) became the first emperor to become a convert and so make Christianity a legal religion. The legend tells us that before Constantine went into battle with Maxentius this monogram of the Chi Rho appeared in the sky with the words underneath it "In this sign thou shalt conquer." Constantine had all of his banners mount this monogram and he defeated Maxentius the next day at the Mulvian Bridge in the city of Rome. And so Constantine became a convert and issued the Edict of Toleration for Christians.

Sometimes the letter *Chi* is given the additional meaning of a symbol of the cross as well as resembling the Greek letter.

March 27

THEME: *The Cross*

ORDER OF SERVICE:

- Prelude
- Call to Worship
- Hymn: "There Is a Green Hill Far Away"
- Presentation of the Symbols
- Prayer
- Hymn: "Beneath the Cross of Jesus"



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be well to have drawings of the different types of crosses to be presented but these need not be made a part of the center of worship.²

CALL TO WORSHIP: Poem—"I am the Cross" by William L. Stidger, or "Into the Woods My Master Went" by Sidney Lanier, or Isaiah 53:3

PRESENTATION OF THE SYMBOLS:

The one outstanding symbol of Christianity through all time has been and is the Cross. It stands for the saving and redeeming power of Christ and his sacrifice to save us in the Crucifixion. Protestants always represent the cross as empty, symbolizing not only the death but the fact of the resurrection of the Lord on Easter morn. There are more than four hundred forms of the cross, but only about ten per cent are generally used in Christian art.

One of the earliest forms of the Christian cross is the Anchor Cross. This is also found in the catacombs. It combines an anchor and a cross. The anchor symbol is based on Hebrews 6:18, 19—"the hope set before us; which we have as an anchor of the soul." The cross of course symbolizes salvation from sin. This form of the cross was used like the symbol of the fish. The similarity of the cross bar of an anchor to that of a cross disguised the true meaning of the symbol from the prying eyes of spies and informers intent on persecution of the Christians.

The Jerusalem or the Crusader's Cross is rich in symbolism. It was on the coat of arms of the Latin Kingdom of Jerusalem (A.D. 1099-1203) as well as on the coat of arms of the famous Godfrey of Bouillon, its first ruler. Evidently Godfrey had it designed after a pattern of the cross he found somewhere in Asia Minor.

The cross is formed by four *tau* shaped (T shaped) crosses with their bases meeting in the center. The *tau* cross (so named after the Greek letter *tau*¹ which it looks like) by tradition was the shape of the pole on which a brazen serpent was lifted up by Moses in the wilderness. Tradition also says that the sign made by the Israelites on the doorposts of their houses in Egypt on Passover night was in the shape of the *tau*.

Within the four arms of the Crusader's Cross are semi-enclosed four Greek crosses. The Greek cross has all four arms of the cross of equal length. The *tau* shaped crosses are said to represent the old Mosaic Law and the four Greek crosses to represent the four Gospels which have displaced the old law. Another interpretation tells us that the large cross represents the sword-wound in the Savior's side, and the prints of the nails in his hands and feet are symbolized by the four small crosses. Still another representation has the large cross symbolizing the early Christian Church at Jerusalem and the four small crosses signifying the four corners of the earth. It then becomes the symbol of Christian missions. Because the *Tau*-shaped arms of the larger cross look like ancient crutches, this cross is said to represent Christ's power to heal bodily and spiritual ills.

You will remember the symbol of the Greek letter *Chi* looks like an X. An X-shaped cross is called the Saint Andrew's Cross. Tradition tells us that Saint Andrew at his own request was crucified on this shape of a cross because he felt unworthy to die upon the upright type of cross on which Jesus was crucified. It is said that while St. Andrew was dying slowly upon this cross he continued to preach to those around him.

² See *Christian Symbolism in the Evangelical Churches*.
¹ For the way to write, see a "Signs and Symbols" Appendix of a Dictionary, showing the Hebrew and Greek alphabets.

Senior and Young People's Departments

By Kenneth I. Morse*

THEME FOR MARCH: *Teach Us to Pray*

For the Leader

Not only during the Lenten season but during every season, worship opportunities should help in teaching young people how to pray. The following services draw freely upon the literature of devotion as it describes and encourages the life of prayer. Careful attention should be given to the room in which these services are used. A picture such as Dürer's "Praying Hands" may be used as part of a worship center.

March 6

THEME: "The Soul's Sincere Desire"

PRELUDE: "Prayer," from *Hansel and Gretel*, by Humperdinck

CALL TO WORSHIP:

First Voice: O bless our God, ye peoples,
And make the voice of his praise to be heard.

Second Voice: Come and hear, all ye that fear God,
And I will declare what he hath done for my soul.

First Voice: But verily God hath heard;
He hath attended to the voice of my prayer.

Second Voice: Blessed be God,
Who hath not turned away from my prayer,
Nor his loving kindness from me.
(Psalm 66:8, 16, 19, 20)

HYMN: "O Worship the Lord in the Beauty of Holiness"

READING:

PRAYER

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death—
He enters heaven with prayer.

JAMES MONTGOMERY

HYMN: "O God, Thy Word Is Sweet with Prayer"

SCRIPTURE READING: Luke 11:1-13; Matthew 6:5-8

SOLO: "Standing in the Need of Prayer"

MEDITATION:

WHEN YOU PRAY

You will ask, "For what shall I pray?"
Pray with the intensity of your whole being,
and when you have finished, you will say, "Lord, teach me to pray."

Pray that you may forget to ask what might have been, that you will ask instead, "What, by the grace of God, may be?"

Pray for the presence of God's Spirit in your hands to make them kind, in your lips to make them sing, in your feet to make them swift, in your heart to make it love.

Pray that you may be sent out like all

lowly servants of God, as wise as serpents and harmless as doves.

Pray that you may give your life to be burned up like a candle's flame where the tallow burns, cools and burns again; that your life may know such giving away and receiving and giving again.

You will ask, "Where shall I pray?"

Jesus preferred the out-of-doors and often sought a lonely hillside or a garden.

There is something about an elevation that helps—as if you were lifted above the ordinary level of your living and gained a new perspective for a time. And getting perspective is a part of prayer.

But you need not climb a mountain. If you cannot leave your home, stop working, forget your responsibilities, find the most quiet time and place—and wait. It will take minutes before your duties and cares leave you, but sooner or later the quietness will absorb them.

From this new perspective your cares may seem trivial. That is as it should be. Now you can pray appreciatively and appropriately because God has become so much larger, yourself so much smaller.

You are ready now to hear God speak and to let him work through you.

PRAYER HYMN: "O Gracious Father of Mankind"

AN ANCIENT PRAYER:

Almighty God, who hast given us grace at this time with one accord to make our common supplication unto thee; and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

ST. CHRYSOSTOM

March 13

THEME: *In the Living Silence*

PRELUDE: "Dear Lord and Father of Mankind"

CALL TO WORSHIP: Hebrews 2:20; Isaiah 40:31; 30:15.

HYMN: "Dear Lord and Father of Mankind"

MEDITATION: "Silence"

What do you do with silence? If you are as busy as most young persons like to be, you get awake to the sound of an alarm clock or someone's voice, you push your way through the buzzing noises of the day and you drop to sleep while your brother, sister or roommate is still talking. You live in the midst of sounds, some of them organized into harmony, many of them piling up discordantly. There aren't many times in your day when you can hear a pin drop.

But there are some minutes left over for silence—those early moments before you are called in the morning, the calm that sometimes settles over a study hall, the late afternoon walk when the only sounds are those you make as you crunch through the snow, the stillness that comes with so little a gesture as turning off a radio, and the night silence that precedes your sleep.

What do you do with silence, whether it comes unasked or whether you close a door on distractions? Does it strike you so uncomfortably that you start talking just to evade your thoughts? Is it a time for dreamy reverie, idly imagining, letting your thoughts drift? Do you try to fill it full of reading matter or pictures to entertain? Or do you find in silence a gift from God, a gift of time for letting your soul catch up with your body, for remembering the presence of God?

Great silences, when you live them in awareness of fellowship with God, can be the treasures of your life. They are free for the taking, but in order to use them well you must put aside your selfish cares and share your deepest concerns with God. Do you remember how Jesus went apart into quiet places to be alone with his Father? His silences helped him to serve more fully, to teach more forcefully, to die most unselfishly.

Opportunities for silent worship are yours to take. Will you share them with Him through whom all quietness and confidence may lead to peace?

SOLO: "Beside Still Waters"

SENTENCES TO GUIDE SILENT WORSHIP:

Be still and know that I am God. (Psalm 46:10)

My soul, wait thou in silence for God only: for my expectation is from him. (Psalm 62:5)

A great and strong wind rent the mountains, and brake in pieces the rocks . . . but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a sound of gentle stillness. (I Kings 19:11-12)

But we exhort you, brethren . . . to aspire to live quietly, (I Thessalonians 4:10-11)

POEM: "This Quietness"

This quietness is holy like a hymn

Breathed in devotion to the living Lord.

Let us be still and listen, knowing Him,

That He is God and everywhere adored.

Our offering is silence coined from time,

Our ministry is serving while we wait,
Our sacraments are moments saved for prayer,

Our worship is the life we dedicate.

KENNETH MORSE*

HYMN: "Be Still, My Soul: The Lord Is on Thy Side." (In *The Methodist Hymnal* to tune, *Finlandia*)

CLOSING PRAYER:

Lord of the living silence, in which we hear thy voice, quiet the tumult of our lives and still the restless straining of our hearts, so that we find our rest in thee. Let us choose silence as a gift freely given; as a door through which we breathe the breath of heaven, as a measure to overflow with the fullness of thy Spirit. Amen.

March 20

THEME: *Practicing the Presence*

PRELUDE: "Consolation," from *Songs Without Words*, by Mendelssohn

CALL TO WORSHIP: John 4:23, 24

HYMN: "Still, Still with Thee"

SCRIPTURE: Psalm 63:1-8

HYMN: "Father in Thy Mysterious Presence Kneeling"

STORY: "Practicing the Presence"

In the seventeenth century there lived a French monk who did lowly tasks in a monastery, and was called Brother Lawrence. His assigned jobs kept him busy in the kitchen with dreary, monotonous work. But Brother Lawrence wanted above all else to learn the secret of communion with God. Out of his sincere desire he gradually learned how to become constantly aware of God's presence even when his work was irritating and his health was poor. At first he succeeded only for brief moments in realizing the presence of God but later these experiences continued until he was continually "practicing the presence." From several of his letters we have a record in his own words of what it means to live a common life in such an uncommon way. Brother Lawrence writes:

*Editor of Youth Publications, Church of the Brethren, Elgin, Illinois.

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FILMS

for Brotherhood Week

Association Films offers many films useful for Brotherhood Week. Here are some of them:

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POEM: "Prayer"

Lord, what a change within us one short hour

Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower!

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline, brave and clear;

We kneel, how weak! We rise, how full of power!

Why therefore should we do ourselves this wrong,

Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!

ARCHBISHOP RICHARD C. TRENCH
CLOSING HYMN: "Spirit of God, Descend Upon My Heart"

March 27

THEME: *Walking with God Today*

PRELUDE: "Father in Heaven, Hear Us Today"

CALL TO WORSHIP: Isaiah 2:3

HYMN: "O for a Closer Walk with God"

POEM: "In Tune with God"

God, play upon the harp strings of my heart!
Draw out from them the music thou dost love;

Make me of thy great orchestra a part;
Keep me in tune with thy great choir above.

If in the score of that great symphony
Are minor chords of sorrow and of pain,
Still, O my Lord, my harp belongs to thee
Thou bringest beauty to my soul again.

And beauty is not all in major chords,
And life not always lived on sunny days;
Help me to play through minor music towards
The resolution of it in triumphant praise.

I would not be like clay on potter's wheel;
Lifeless, a lump, a senseless thing;
Nay, rather be my heart a string of steel
Vibrant under the Master's touch to sing

In tune with thee; O God, grant Thou my prayer:

May every note be true and let me be
Thy harp, on which thou play'st the air
Or just a phrase, of heaven's symphony.

EDWARD ZIEGLER

HYMN: "Our God, Our Help in Ages Past"

SCRIPTURE: Psalm 91

LITANY OF PRAISE AND PRAYER:

Leader: Long years ago the children of Israel were led by thee, our Father, through doubt and discouragement, through darkness and shadow, through wilderness and waste land into thy promised land.

Response: *Walk with us through shadow and sunshine, our Father.*

Leader: When kings deserted thy law and nations sought power and splendor, the prophets spoke thy word with courage because thou didst walk with them through persecution and peril.

Response: *Walk with us through darkness and light, our Father.*

Leader: To a world that longed for a deliverer, thou didst send thy son, Jesus of Nazareth, to walk the busy roads of Galilee to draw companions to his way of life and to carry the crushing burden of a cross the hill to Calvary.

Response: *Walk with us through defeat and victory, our Father.*

Leader: The Church of Jesus Christ marched down through the ages, lifting high the banners of thy love and pressing forward along the way that leads to thy kingdom.

Response: *Walk with us through sacrifice and service, our Father.*

Leader: Thou hast promised to be near us as guide and compass, lighting our way and leading us when we may fear to face the unknown future.

Response: *Walk with us through life and death, our Father. We do not fear. Our trust is in thee. Amen.*

HYMN: "Lead us, O Father, in the Path of Peace"

AN ANCIENT PRAYER:

O Thou, who are the Light of the mass that know thee, the Life of the souls that love thee, and the Strength of the thousands that seek thee; help us so to know thee that we may truly love thee, so to love thee that we may fully serve thee, whose service is perfect freedom; through Jesus Christ our Lord. Amen.

Gelasian Sacramentary

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International Journal of Religious Education

With the New Books

Social Group Work

By Harleigh B. Trecker. New York, 22, The Woman's Press, 1948. 313 p. \$3.50.

While the book, *Social Group Work* is primarily a textbook, many persons working with people in groups will find it helpful. The author states briefly and simply the many elementary principles of social group work. He defines the term "group." He places particular emphasis on the responsibility and place of the worker in the development of individuals within the group framework.

This book places particular stress on social work agencies but the church group worker will find these emphases as pertinent for the church as for the social work agency. The reader asks himself such questions as:

1. Is the group with which I am working becoming increasingly aware of the purpose and program of the church?
2. Am I using the group to develop my own sense of importance, or am I alert to every opportunity to develop group members even at the expense of my own ego?
3. Are persons or program of primary importance?
4. Am I growing in my own ability to lead?

Church school teachers might well read this book to discover ways of using group work techniques profitably with pupils in a class bound together by a common purpose.

One of the most valuable contributions of this book is the large section devoted to case studies of groups of many types. Reference is made at the end of each chapter to one or more of these particular studies; these references increase the value of the study. The book helps the reader become aware of the meaning of a group, techniques, place of the worker, agency relationship, recording practices and individual development. It is well worth real study and will be a book which a person interested in the group work practices and principles will want to keep handy for ready reference.

A. L. C.

Masterpieces of Religious Verse

Edited by James Dalton Morrison. New York 16, Harper and Brothers, 1948. 706 p. \$5.00.

The sub-title of this 700 page volume—"2020 Poems by 900 Poets" proclaims this an anthology to end all anthologies of religious verse! It is truly a masterpiece and contains more poems than any other collection of religious verse. It is arranged in seven books, as follows: God; Jesus; Man; Christian Life; the Kingdom of God; the Nation and Nations; Death and Immortality. There are careful indices by authors, by titles, by first lines, and by topics. The topical index covers over 1000 subjects from abasement to Zion.

In certain instances, where an important fact sheds light upon the poem itself, the author has inserted a note which is most helpful. For example, there is the one

explaining Elizabeth Barrett Browning's term "Sonnets from the Portuguese," which properly sets right a mistaken notion that they are translations.

It would seem upon first inspection that this volume left nothing to be desired. It does not quite attain that height—nor could any single volume. This reviewer immediately tested it out by looking up some of his favorites. Alas, one of the principal ones is not included—that entitled, "I Could Not Leave Thee, Christ" by Dwight Bradley. However, that is a small deficiency and this volume will be an important asset in any library.

P. G. M.

What Can We Believe?

By Vergilius Ferm. New York, Philosophical Library, 1948. 211 p. \$3.00.

The title on the jacket prints the "we" in another color than that chosen for the other words in the title, "What Can *We* Believe?" To paraphrase the well-known spiritual, "It's not my mother, and it's not my grand-dad, but it's me, Oh Lord, standin' in de need of faith."

Professor Ferm has brought the disciplines of a philosophical mind and a religious spirit to bear upon the persistent problems of human life: "Where do beliefs come from?" "What is religion?" "Is Christianity really true?" "Who am I and why?"

Now these questions have been raised before and the libraries of the world are full of the books which have attempted to answer them. The beauty of Dr. Ferm's book is that it deals with these deepest questions of human existence in non-technical language, in the idiom of the layman.

Not long ago I was telling a professor of theology how much I hoped one of his guild would write a book which would deal with theological concerns in language understandable to the average layman. He replied that such a book was needed but that laymen must also be willing to put forth an intellectual effort in their reading, greater than that demanded of them by the picture magazine, the daily paper, and the monthly "digests" of this and that.

Professor Ferm has written a book which meets my specifications and more. I do believe it will also satisfy my theologian friend.

Some criticisms can be made. You may not agree with his advocacy of multiple church membership. I think his statement about "the recent tommy-rot of so-called 'religious education'" is unfair and unworthy of an otherwise poised and balanced discussion. One might speak of "the recent tommy-rot of so-called 'philosophy,'" but that would be equally misleading. We need either a bill of particulars or prudent forbearance in these different family emphases. And one wonders from such a statement how much recent religious education the writer has read.

But these are minor criticisms of a fine

book, greatly needed and splendidly written. May it do much good!

G. E. K.

From Crèche to Creed

By Evelina Belden Paulson. Chicago, West End Press, 1948. 40 p.

No doubt there are many ways to develop world-mindedness within the family. Mrs. Evelina Belden Paulson, whose name for many years has been associated with philanthropy and social welfare, has described beautifully the skilful way in which her family used a Christmas crèche. This project of the nativity scene constructed in the family living room each Christmas was cumulative through the years. It finally became a community focus for many social problems and discussion.

From Crèche to Creed has two main values: (1) the details of the Christmas project and (2) the method of development which easily could be adapted to an Easter project or a summer camp. The pictures add to the appeal of the little book.

R. E. L.

The King Nobody Wanted

By Norman F. Langford. 192 p. \$2.50

Men Called Him Master

By Elwyn Allen Smith. 186 p. \$2.00.

The Choice

By Paul Sevier Minear. 320 p. \$2.00. Philadelphia, Westminster Press, 1948.

The significance of these three volumes lies at two points: their important place in the new curriculum of Christian education launched last fall by the Presbyterian church, U.S.A. described elsewhere in this issue, and their content.

As to the first point, someone has said that these are what has become of the old-fashioned Sunday school quarterly on which many of us grew up. For each of these is to be a reading book that Sunday school folk will take home and use (not lose behind the clock), for a year's study of the life and person of Christ. Binding, typography, paper, illustrations, and style of writing fit the requirement that they compare favorably with text books used in public schools and college. They sell in two bindings, one less expensive but still substantial and attractive for use in the church school, and the other with a colored jacket for sale at regular book prices in bookstores. The books as listed above cover respectively the upper elementary school age, or the junior department; the junior high school age; and the young people's age-group, which includes senior high school students and will also be valuable for adults.

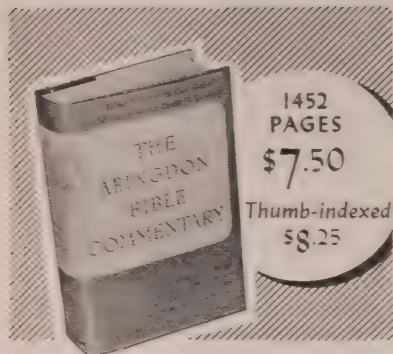
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school to go further in this direction than the all too meager results of the public school.

These books, of course, are only a part of the comprehensive program for home and church projected by this denomination. It constitutes a major pioneer project in curriculum building and will produce results and experience that will be of great value to all denominations.

As to the content of the books, "The King Nobody Wanted" is in large type and has an abundance of pictures, many in color. The story follows closely the New Testament pattern in language aimed at the junior mind and reading ability. "Men Called Him Master" follows the general pattern for the early teens, but with few pictures, all in black and white. Both follow substantially the narrative type. The third book, "The Choice," carries the movement initiated around the person of Jesus on to a point thirty years after his death. Two young men are on their way to work in Rome, one a Greek and the other a devout Jew. The Jew becomes interested in the Christian movement and the issue between the new movement and the Greek and Jewish religions is presented in conversations, arguments, and expositions by a Christian teacher. The words and personality of Jesus are brought into the present scene through citations and interpretations by this teacher. Clement, the Jew, makes the choice and at the end is sent with his teacher to visit other churches.

One could wish for more drama and less conversation in the third book and less narrative in the second. However, the significance of this new use of printed material and the total setting of which it is a part are the most important factors to be considered. And these are set in new directions. Details will change as experience is gained and the venture goes forward. Blessings on all those who are making the present five years or so the most significant period in curriculum development "on the operative level" for use in the churches, that we have yet seen.

P. R. H.

The Church, The Gospel and War

Edited by Rufus M. Jones. New York, Harper & Brothers, 1948. 169 p. \$2.00.

Can Christians ever establish on this earth the reign of peace by merely refusing to fight? This still remains as a vexing problem after reading this summary of the pacifist position. Of course, sincere Chris-

tians deplore war and repudiate it as means of settling human problems. Most Christians would agree that war only creates more problems. But, what do we do constructively that will end war? This book gives no other answer than "refuse to fight."

As much as one would like to agree with the pacifist position present in this book in the final analysis, many will feel it is not the answer to the problems of war. World peace will never come by merely refusing to fight.

Nevertheless, every Christian teacher should know these essays. Some of them are unusually fine. Herbert H. Farmer writes with fine spirit and insight on "The Christian and War." Roland Bainton and Kenneth Scott Latourette give very helpful summaries of "The Early Church and War" and "Christianity and the Peace Movement." Latourette's analysis is not only helpful but realistically hopeful. Two of the writers include evidence of a sense of Christian pacifist superiority, but the others have written well and in fine Christian understanding.

Perhaps the failure of the book to present constructive pacifistic positions is not so much the fault of the writers as in the outlining of the book. The title, for instance, gives evidence of an inclination to try to trust the Gospel and the Church separately, as if the two can be separated. Certainly we have stumbled along that fallacy's path long enough. A chapter or two giving a constructive program for the Church would have made this book far stronger and rendered a needed service.

I. K. B.

American Overture: Jewish Rights in Colonial Times

By Abram Vossen Goodman. Philadelphia: The Jewish Publication Society of America, 1947. 265 p. \$3.00.

American Overture reviews the life and activity of the Jewish people in America during colonial times. There were more than a thousand Jews among the three million and a half inhabitants of the American colonies, yet this handful of Jewish people were not only a measure of the expanding spirit of the nation but we witness to the initial steps toward worldwide Jewish emancipation.

It would appear that the author has written a fair and just account of the Jewish people in early America. He at least is wishing to tell the story of the scalawags as well as the saints, and his story is certainly interesting.

The book is easy reading and will be helpful to all Christian teachers who are interested in interpreting the place of Jews in the development of the nation. Goodman's closing paragraph amply summarizes the spirit and viewpoint of the book: "When the colonies first recognized Jew as a man and an equal, they made covenant in the heavens for justice and brotherhood. That covenant is still remembered. May it never be forgotten."

I. K. B.

Mental Health and Modern Society

By Thomas A. C. Rennie and Luther Woodward. New York, Commonwealth Fund,

\$8. 424 p. \$4.00.

"Modern Society" is identified in this book as the psychological and social results of the war. The author, who is a social worker, summarizes education and training in mental health as it relates to the war and veterans. One gains the impression that, having caused much mental health, the war has accentuated the need for mental hygiene approach by religion, education, industry—indeed, every part of our social order. During the war much swifter change has developed than was used before. He attacks strongly the mental therapists who, in the past, have limited themselves to the use of hypnotic methods for curing people. He speaks of the need for the professional and the minister for mental health counselling. He outlines the "Pastoral Counseling and Church Life," "Family Life," and "Education." One of the most important things he says is that the minister has actually done less work under such auspices. The advantageous position of the minister for mental health counselling is clearly outlined. But—"He must avoid a tendency to fit people into fixed patterns and learn to recognize and be tolerant of all kinds of human variations. He has been taught to talk and not to listen. . . . He must be doubly fortified against his own characteristic professional habit and the mating requests for advice of his own kind." The authors draw heavily upon all known writers in religious counselling and set forth the values of group life, working and growing to mental health.

Religious educators will find real help in chapters which summarize the contributions of social workers, physicians and psychologists to mental health.

H. H. K.

Conscious Clay

By William Allison Shriner. New York. Charles Scribner's Sons, 1948. 190 p. \$2.50. According to its preface, this book is written "not to the devoted student but to the troubled, enquiring mind." It promises analysis and "unexpressed implications" during to subjects commonly discussed by college students. It assumes, on the part of the reader, a willingness to "follow through and adapt a practical philosophy by which he can live today and live tomorrow with ease of mind."

The book presents a broad naturalism assuming "a natural soul that survives the old." The author, of course, refutes an authoritarian acceptance of dogma as a means to faith. Faith, says he, is "to act vigorously according to what seems most likely true . . . that attitude of mind and heart seen in a rational creature who dares to live in harmony with what he honestly believes to be the most probable interpretation of the nature of things." (page 35).

The author's naturalism is more than a limited humanism. He conceives of the good human personality as an extension of God's creative work. "Man is God-stuff, is part of God and God does most of His creating through man." (page 74). This conception is the frame for the long variety of subjects which he touches, including life after death, good and evil, prayer, the church, religious education, business, freedom, sex, monogamy, and crime. It looks like the range of topics in a college half session. That is precisely

what the book is for. It touches upon many things for stimulus and pursues none of them very far.

The universalism of the author and the way in which he labors his naturalism would not make it acceptable to many readers of the JOURNAL. But it is interesting to see how far a naturalist can go!

H. H. K.

Fourteen Plays for the Church

Edited by Kai Jurgensen and Robert Schenckan. New Brunswick, New Jersey. Rutgers University Press, 1948. 260 p. \$3.00.

This volume contains religious plays of the thirteenth to fifteenth centuries, written during the renaissance of drama in the Church. Although simple in plot and form these plays would be most difficult for an effective presentation, since most of them are written in doggerel verse. Church drama clubs would find these plays most interesting for study of the Church's heritage in the field of drama. The plays are divided into three groups: Christmas, Easter, and general.

D. B. S.

Sunday School Is Fun!

By Helen Link. Philadelphia. The Christian Education Press, 1948. \$1.00.

This book should be appealing to children, especially of the primary age. It is within their range of experience and it has to do with other children. It has plenty of activity and brings out the philosophy and suggested activities we use with young children in the church school. Church school teachers would also find it interesting.

As a children's teacher I have two minor personal criticisms. The little girl says "This is me." Even though children talk that way, I feel we should keep books they read grammatically correct. Also, I do not like the phrase "This is God's house." It is better to say "This is the church, the place we go to learn about God and Jesus."

This book would be a good one as a gift to a child, or for use on the reading table. I think we need more books of this kind.

NINA M. NELSON

Additional Books Received

*THE ANGEL STANDING. By Archibald Rutledge. New York. Fleming H. Revell Company, 1948. 48 p. \$1.75.

CHILD LABOR AFTER TEN YEARS OF FEDERAL REGULATION. Annual Report. Gertrude Folks Zimand. New York 16. National Child Labor Committee, 1948. 22 p.

*THE CHURCHES AND THE SOCIAL CONSCIENCE. By O. T. Binkley. Indianapolis 4. National Foundation Press, 1948. 39 p. Cloth. \$1.00; paper. \$1.25.

*EDUCATION FOR CHARACTER. By Ordway Tead. New Haven, Connecticut. The Hazen Pamphlets, No. 22. 1948. 15 p. \$1.5.

*EDUCATION FOR PROFESSIONAL RESPONSIBILITY. A report of the Proceedings of the Inter-Professions Conference on Education for Professional Responsibility. Pittsburgh. Carnegie Press. Carnegie Institute of Technology, 1948. 207 p. \$3.00.

*4000 YEARS OF CHRISTMAS. By Earl W.

*To be reviewed.

ETHICS IN SEX CONDUCT

Clarence Leuba

Professor of Psychology,
Amos College

Written for young adults, this book is helpful also to pastors, parents, and anyone who gives counsel to youth on personal problems.

Dr. Leuba, a parent and teacher, acknowledges that our modern social order is inconsistent in its attitude toward youth. It encourages free and easy comradeship between the sexes but discourages by economic pressure marriage at a normal, early age. Thus the question of how to channel the instinctive sex drive becomes paramount, not only for individuals but for society.

In frank terms and matter-of-fact manner the author discusses various possible courses of action pro and con, showing how each is related to personal objectives. He helps young people to reconcile their sexual-affective needs to society's standards and demands; to develop for themselves a realistic code and attainable standards of sex conduct.

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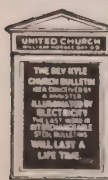
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Count. New York, Henry Schuman, Inc., 1948. 95 p. \$2.00.

*HUMAN ADVENTURES IN HAPPY LIVING. By William L. Stidger. New York 10, Fleming H. Revell Company, 1948. 159 p. \$2.00.

*IRAN PAST AND PRESENT. By Donald N. Wilber. Princeton, New Jersey, Princeton University Press, 1948. 234 p. \$3.00.

*LIFE VICTORIOUS. By Joseph Fort Newton. New York 10, Fleming H. Revell Company, 1948. 111 p. \$1.25.

*MAN AND REALITY. By Robert Ulich. New Haven, Connecticut, The Hazen Pamphlets No. 21, 1948. 58 p. \$1.15.

*ONE INCREASING PURPOSE. The Life of Henry Winters Luce. By B. A. Garside. New York, Fleming H. Revell Company, 1948. 271 p. \$3.75.

ON THE EDGE OF THE PRIMEVAL FOREST AND MORE FROM THE PRIMEVAL FOREST. By Albert Schweitzer. New York, The Macmillan Company, 1948. 222p. \$4.50. Dr. Schweitzer's own reports on his first two periods of work at Lambarene, French Equatorial Africa are now reprinted in one volume. They are a rich experience for the reader, not only in the "prose of Africa," as the author calls the difficulties of work there, but also in a rare feeling of fellowship with one of the great Christian personalities of our time, as he overcomes those difficulties.

*ON WHOM THE SPIRIT CAME. By Miles W. Smith. Philadelphia, The Judson Press, 1948. 253 p. \$2.50.

*PILGRIMS IN A NEW LAND. By Lee M. Friedman. Philadelphia, The Jewish Publication Society of America, 1948. 471 p. \$4.00.

*THE PREREQUISITE OF CHRISTIAN EDUCATION. By Gordon Keith Chalmers. New Haven, Connecticut, The Hazen Pamphlets, No. 20, 1948. 13 p. \$1.15.

*SEGREGATION IN WASHINGTON. By Kenesaw M. Landis. Chicago 15, The National Committee on Segregation in the Nation's Capital, 1948. 91 p.

*STANDARDS OF SUCCESS. By Teresina Rowell Havens. Wallingford, Pennsylvania, Pendle Hill Publications, 1948. 62 p. \$3.5.

*THE STIMULUS OF CHRIST. By G. Bromley Oxnam. New York, Fleming H. Revell Company, 1948. 128 p. \$1.50.

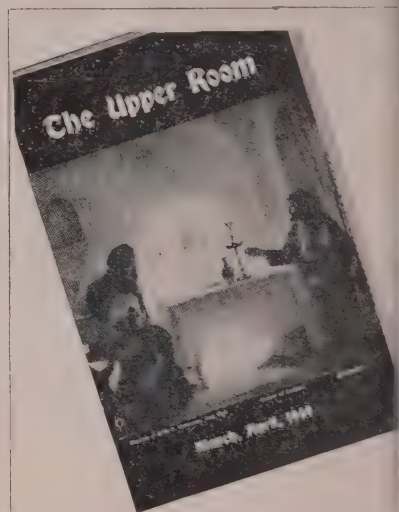
TARBELL'S TEACHERS' GUIDE for 1949. By Martha Tarbell. New York, Fleming H. Revell Company, 1948. 423 p. \$2.75. A guide to the International Bible Lessons

for Christian Teaching Uniform Course for 1949.

*TOWARD UNDERSTANDING ISLAM. By Harry Gaylord Dorman, Jr. New York, Bureau of Publications, Teachers College, Columbia University 1948. 137 p. \$2.50.

THE WAY, THE TRUTH, THE LIFE. The Words of Jesus. Selected by John Scholte Nollen. Boston, The Beacon Press, 1948. 64 p. \$1.00. The sayings of Jesus, using modern translations, are printed in attractive handwriting. The quotations are arranged topically. Excellent for public or private devotions.

*WE WORSHIP TOGETHER. By Mary Grace Martin. Philadelphia 3, The Judson Press, 1948. 229 p. \$2.25.



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What's Happening

History of International Council Published

CHICAGO, Ill.—The story of cooperative Christian education in the United States and Canada, especially through the International Council of Religious Education, will be released at the annual meeting of the International Council at Columbus, Ohio, February 6-12. The authors of the volume, *Protestantism Faces Its Educational Task Together*, are William C. Bower, formerly Professor at the University of Chicago, and Dr. P. R. Hayward, Editor of the *International Journal*. Both have been intimately connected with the work of the Council since its organization.



W. C. Bower

Separate chapters relate how Protestant forces have cooperated in curriculum development, children's and young people's work, adult work and family life, leadership education, vacation and religious education, field work and conventions, research, public relations, meeting war and postwar needs, and in sponsoring the Revised Standard Version of the Bible. These stories will bring back many memories to those who have worked in International Council committees and sections during the past quarter of a century.

Also of much interest are the personality sketches and photographs of fourteen of the leading religious educators of the cooperative movement. These include Dean Luther A. Weigle, Dr. Paul H. Vieth, Dr. Roy G. Ross, Dr. Arlo Ayres Brown and others prominent in the work of the Council.

The history is being distributed by the International Council of Religious Education for \$3.25 a copy.

Lent and Easter Program Helps

SINCE IT WAS SO POPULAR last year, we are again offering a Lenten-Easter Packet of four back issues of the *Journal*, which contain:

Two plays and a pageant—"Were You There?" "Questions in the Temple," and "The Lasting Challenge of Easter."

A Candlelight Communion Service.

Suggestions for Observing Lent and Easter in the Family.

An article describing *A Tradition of Dramatic Worship in a Local Church*.

Send orders for this Packet at 50c each to *The International Journal of Religious Education*, 203 North Wabash Avenue, Chicago 1, Illinois.

Additional copies of the play, "It is Just Beginning," in last month's issue, are still available at 25c each.

February, 1949

"Church and Home in a Disordered World"

National Conference of Church Leaders of Family Life
Cincinnati, Ohio, November 29 and 30, 1948

CHICAGO, Ill.—"We now have the resources to lick the problem of the American family." This astonishing reassurance was given the National Conference of Church Leaders of Family Life by Dr. Oliver Butterfield. He was summarizing for the nearly three hundred prominent church leaders the findings of one of the ten sections in which the Cincinnati Conference delegates worked for the last two days of November. "Our problem now," Dr. Butterfield stated further, "is to secure the cooperation and leadership necessary to use existing resources."

The National Conference was sponsored by the International Council of Religious Education, the Federal Council of Churches and the United Council of Church Women through the Inter-Council Committee on Christian Family Life. Held in the Gibson Hotel, main sessions, luncheons and section meetings were directed toward the development of cooperation and leadership. "Home and Church in a Disordered World" was the theme but lack of cooperation between churches and inadequately trained church leadership were discovered to be grave contributing factors to the troubled world. As one speaker put it, "Ours is the kind of world that comes into being when home and church are troubled."

One section of the conference considered specifically the kind of training now being given men and women dedicating themselves to full time service in the church. It was a conviction of this section that there are several fields of training vital to effective leadership in this present day that need to be added to the traditional theological course. Ministers and lay leaders of the church must be cognizant of the new resources and know how to use them in helping people to successful Christian family experience. Into this great program of the church to assist the family there should be incorporated the skill and energy of many lay people.

The same point of view was taken by the section dealing with the church and the community. The church is one of the agencies affecting the family. Many other groups beside the church are interested in strengthening the home. All of them working together will be required to create a community atmosphere congenial to the Christian home. Therefore the section declared that the church must participate in community planning and reform. In some instances churches may actually function as the correlating agent, bringing together in a community council all interests involving the family. Inter-church cooperation the conference regarded as indispensable.

Leaders of the Conference recognized the need of humility upon the part of the church. Many exemplary families within the church provide both a demonstration and a testing of the contribution of Christian faith to family life. From these families must come the newer types of worship and service within homes that, when shared with all other families, will give stability and order to society.

Character Research Project Expands Program

SCHENECTADY, N. Y.—The Character Research Project of Union College, Schenectady, New York, is extending research program into secular education, in which up to now it has done only exploratory work. It will continue and enlarge the work now going on in religious education and in the boys' work program of the YMCA. This expansion has been made possible by a recent substantial financial gift.

Three full time psychologists and other trained workers will be added to the staff. Several fellowships for graduates of theological seminaries who may wish to specialize in character education are also available. Those who wish to apply for or to make recommendations for these appointments should write to Dr. Ernest M. Ligon, Laboratory of Psychology, Union College, Schenectady 8, New York.

Nelson Heads Program of Iowa State Council

DES MOINES, Iowa.—THE REV. J. O. NELSON became executive secretary of the Iowa Interchurch Council on Dec. 1, 1948. Dr. Nelson came to Iowa after serving for five years as Director of the Department of Christian Education of the Nebraska Baptist State Convention. He has had a number of years' experience in pastorates, and from 1925-30 he was executive secretary of the Berrien County Sunday School Association, Benton Harbor, Michigan. Dr. Nelson attended the Northern Baptist Seminary and received the M.A. and Th.D. degrees in religious education from Central University, Indianapolis, Indiana.

Dr. Nelson has the warm support of the denominations and local councils in Iowa and is carrying on and extending the program formerly administered so ably by the REV. HARRY H. KALAS.

Council Happenings

BERKELEY, Calif.—The Northern California-Western Nevada Council of Churches held a Cavalcade of Christian Education at the First Presbyterian Church, Berkeley, January 21 and 22. The Cavalcade combined aspects of a short-term training school, conference and workshop. It was geared to help workers with children and youth, church school superintendents and teachers, weekday and vacation school workers, camp directors and counsellors,—in fact all who were engaged in any phase of Christian education in the local church.

The leadership included four outstanding national leaders of children's and youth work and thirty professional leaders in Christian education in Northern California and the Nevada area. The program provided for nine age group conferences and seventeen workshop demonstrations of art and crafts.

The Cavalcade, which was well attended, merged with the annual meeting of the Northern California-Western Nevada Council of Churches at the dinner hour on Friday evening, January 22. The Council appointed a committee to restudy and reevaluate its or-

ganization, program and financial structure.

MINNEAPOLIS, Minn.—The Minnesota Council of Churches is now operating from its new headquarters, the Protestant Center at 122 West Franklin Avenue, Minneapolis. The Methodist Board of Education, the Minnesota Christian Missionary Society, and the Minneapolis Church Federation have offices within the same building. When alterations are completed five denominations will have their offices at the center. The Council has launched a building fund to make the Center debt-free in 1949. DR. JOHN R. EARL is chairman of this fund.

BOSTON, Mass.—The Massachusetts Council of Churches recently held its annual convention in West Newton. There was a record total attendance and representation geographically, denominationally, and from local councils. Important recommendations for reorganization of the Council were approved. A report on Massachusetts Weekday Religious Education by an evaluation committee was a highlight of the meeting. It is interesting to note that this report indicated the imperative need for more serious attention to religious education in the general church program.

NEW HAVEN, Conn.—The New Haven Council of Churches cooperated with the

Knights of Columbus to erect a crèche as part of the Christmas decorations on the Green at New Haven.

QUEENS, N. Y.—As a result of the now famous Laymen's Retreats held by the Queens Federation of Churches, the Laymen's Retreat Movement has begun to publish a small four-page printed publication called "The Retreat Movement." It is intended to serve as a medium for those who attended the Retreat, to express their thoughts concerning the meaning of their religion for everyday living. Each issue will contain a brief article by a layman and devotional material for daily use by members of the movement and other interested persons. It is the hope of the laymen that a great fellowship may grow out of the experience of making the "daily retreat."

Dr. Aubrey Goes to University of Pennsylvania

PHILADELPHIA, Pa.—Dr. EDWIN E. AUBREY, President of Crozer Theological Seminary since December, 1944, has accepted appointment as Professor of Religious Thought at the University of Pennsylvania. He will assume his new duties at the opening of the 1949-50 academic year.

Radio Citation for National Family Week

CHICAGO, Ill.—Changes have been made in the type of poll used this year for determining the best radio programs portraying family life. Each person votes for only one program and indicates five reasons for his vote. As in 1948, however, the five programs

receiving the highest number of votes will be cited during National Family Week for "high quality in content and excellence in production."

Sponsored by the International Council
of Religious Education, the Federal Council

of Churches, and the United Council of Church Women, the poll will enlist thousands of Protestants in an educational project to study radio programs and to indicate to leaders of the radio industry, what is the best in radio. The plan calls for widespread study by individuals and groups.

RULES ARE:

1. Study your favorite family-life programs on the basis of the ten criteria below and determine the one for which you want to vote.
2. Write it on this ballot, check the reasons why you voted for this program, and send this ballot to the address below before March 15, 1949.
3. Your ballot will count only
 - (a) if you vote for a program which portrays family life, and
 - (b) if you check at least five reasons for your choice.

I vote for _____, heard on Station _____, of _____,
 (name of program) (city or town)
 _____,
 (state)

I VOTE FOR THIS PROGRAM BECAUSE (Check at least five reasons)

- _____ The family is true to life.
- _____ The family members treat each other with respect and affection.
- _____ The family enjoys working and playing together.
- _____ The family treats courtship, marriage and sex reverently.
- _____ The family is without prejudice toward other races, creeds, and classes of people.
- _____ The family lives good citizenship on local and world levels.
- _____ The family respects religion.
- _____ The moral tone of the program is Christian.
- _____ The humor of the program is wholesome.
- _____ The sponsoring commercial announcement is refined and wholesome.

(write in any other reasons)

Send your ballot to:
Radio Department
International Council of Religious Education
203 North Wabash Ave., Chicago 1, Illinois

Be Sure to Mail This Ballot before March 15, 1949

International Journal of Religious Education

Current Feature Films

Estimates prepared by Independent Filmscores

Films possible (but not necessarily recommended) for:

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Beauty and the Beast (French film; English titles) *Fantasy*. The old fairy tale told imaginatively, often by means of surrealist symbols. . . . An out-of-the-ordinary effort, with minimum of dialogue, stress on visual image, music and mood. A poetic film. Children, who otherwise might enjoy film, would probably find the beast's appearance frightening. **M,Y**

***County Fair** (RKO) *Documentary* in "This Is America" series of shorts. The 4-H Club phase of a typical farm family's summer, culminating in showing of results at annual fair. . . . Gives an excellent, unadorned picture of farm youth work. Commendable as showing how some Americans actually live. **M,Y,C**

The Decision of Christopher Blake (War.) Ted Donaldson, Robert Douglas, Cecil Kellaway, Alexis Smith. *Drama*. The suffering of a 12-year-old as his parents approach a divorce on motives he cannot understand, and his uncertainty as he tries to choose between them. . . . The stylized, symbolic presentation of the daydreams in which the boy sees himself abused, deserted, finally honored, somehow fall flat. But the main part of the film is unusually well done, sensitive, moving, honest, particularly in its presentation of the boy's point of view. **M,Y**

Every Girl Should Be Married (RKO) Betsy Drake, Cary Grant, Diana Lynn, Franchot Tone. *Comedy*. Department store clerk maps elaborate research and strategy to gain attention of bachelor doctor she admires, infuriates him for a time, but persists to snare him in the end. . . . Often exasperating unless you are a prejudiced partisan of the woman's point of view, this is a flippant, gay film, expertly timed for laughs. Considerable casual drinking. **M,Y**

Fighter Squadron (War.) Tom D'Andrea, Henry Hull, John Rodney, Edmond O'Brien, Robert Stack. *Drama* celebrating the daredevil exploits of a group of escort pilots based in Britain during the air drive that preceded the European invasion, its emphasis on their comradeship, their drinking and horseplay by night, their undisciplined maneuvers by day—through which they win glory but are the despair of the "brass." . . . Fulfills its frank purpose to thrill with beautiful technicolored shots (some of them from actual war films) of planes in combat. War in this film, which probably presages a resurrection of combat releases, is just one mad and glorious adventure; as such, it will probably spur enlistment of novice airmen. **M,Y,C**

The Girl from Manhattan (UA) Dorothy Lamour, Charles Laughton, George Montgomery, Ernest Truex. *Drama*. Assorted eccentrics in boarding house are panic

stricken when altruistic owner is threatened with eviction so house may be razed to make way for a new church. But the new young minister, newly come to board there, discovers evil designs on the part of his building chairman, and the plans are foiled. . . . Plot and characters are so obviously stereotypes that the film seems trite and lifeless. Pleasant enough, but routine and stilted. **M,Y,C**

Harpoon (Screen Guild) John Bromfield, James Cardwell. *Drama* shot in Bering sea area. Remarkable shots of whaling and sealing activities, Alaskan tundra, mountains, ice fields, etc. . . . Too bad this wasn't treated as a documentary, with a real-life story against the magnificent setting. Instead, the unique backgrounds have been wasted on a sordid story of hatred and revenge, performed in unbelievably amateurish, stilted manner. **M,Y**

***The Hills of Home** (MGM) Donald Crisp, Tom Drake, Edmund Gwenn, Lassie, Rhys Williams. *Drama*. The last years of a grumpy but sacrificial and kindly old doctor in a Scottish village, particularly in his relations with the beloved collie whose cowardice he deplores but condones until she finally comes through nobly in a pinch. . . . Set in 1890's, based on Ian MacLaren sketches, "A Doctor of the Old School," stocked with sturdy Scot characters. An ingratiating film, celebrating the virtues of uprightness, service to others. As usual, Lassie is a joy. **M,Y,C**

An Innocent Affair (UA) Madeline Carroll, Fred MacMurray, Buddy Rogers. *Comedy*. To recapture what she believes to be her advertising executive husband's waning interest, wife through an agency engages stranger to flirt with her, mistakes visiting millionaire for the man with farcical results. . . . Initial bright pace dwindles into strained effort to keep things moving, becomes ponderous. Lavishly set, sophisticated, with casual divorce, much drinking parts of the proceedings. **M,Y**

Isn't It Romantic? (Par.) Roland Culver, Billy DeWolfe, Veronica Lake. *Comedy*, with songs. Doings in family of Confederate major who spends his time writing briefs to prove the North won the war by treachery, while his daughters try to make the monthly check sent from an aunt stretch far enough to keep up the front the major requires. They must also keep in line an assorted list of suitors. Set in small Indiana town in early 1900's. . . . Some scenes are not so bad, but weary direction and frequent repetition of ideas add up to a rather boring whole. **M,Y**

Kiss the Blood off My Hands (Univ.) Joan Fontaine, Burt Lancaster, Robert Newton. *Drama*. Veteran, unable to bridle neurotic violent reaction to frustration, accidentally kills bystander in a tavern. Fleeing, he meets gently reared girl, visions new kind of life, but is constantly thwarted. Denouement has him facing expiation with faint hope of future happiness. . . . A somber theme, to which wet, dusky London setting adds appreciably. Tense, exhausting, convincing in spite of fact that characters are not too well defined, motives somewhat obscure. **M**

†Live Today for Tomorrow (Univ.) Florence Eldridge, Fredric March, Edmond O'Brien, Stanley Ridges. *Drama*. A judge,

who has sternly upheld the letter of the law, is tempted to perform a mercy killing when his beloved wife faces a horrible, lingering death. . . . Although film backs away from the theme it has bravely essayed by having events prove the death a suicide after all, it is a portrayal worthy of attention. Sub-plot looks at the tempering of legal fine points with mercy. At long last, we have portrayed substantial, deep love between a middle-aged husband and wife, and an honest, unsentimentalized presentation of human beings faced by death. As interpreted by Fredric March and his wife, this is a commendable effort. **M,Y**

The Man from Colorado (Col.) Ellen Drew, Glenn Ford, William Holden. *Melodrama*. How a former Civil War major lets his lust for power and killing run away with him when he becomes a federal judge in Colorado mining district, and how justice finally triumphs. . . . Outstanding technicolored scenery. Lots of shooting and excitement, and more character motivation than in usual western—but still the same old standbys. **M,Y**

One Sunday Afternoon (War.) Don DeFore, Dorothy Malone, Dennis Morgan, Janis Paige. *Comedy*, with songs, settings, customs of the late '90's in New York. A remake of the Warner "The Strawberry Blonde" of some years ago. A struggling young dentist feels his life ruined because his charming rival, an unethical lad with political ambitions, has won the girl both fell for, become wealthy and prosperous, while he has had to pay for what is really the politician's fault. But one day chance brings his enemy into his office, and he sees him for what he is, suffering from hypochondria, a shrewish wife, fears and annoyances. Good light comedy, with nostalgic tunes, technicolored settings. **M,Y**

The Paleface (Par.) Bob Hope, Jane Russell. *Farce*, with Hope in his usual good form as a fear-filled tenderfoot compelled by circumstances to live up to an entirely undeserved reputation in pioneer town as a hero, Indian fighter and dead shot. . . . The same old Hope wisecracks and slapstick, only dressed up in western trappings. But there are stretches of rather dull improvisation—you miss Crosby and Lamour, perhaps—and the leading lady adds little in the way of acting. **M,Y**

†Red River (UA) Walter Brennan, Montgomery Clift, John Wayne. *Melodrama* portraying the building up of a mighty ranch in southern Texas by a ruthless lone pioneer, and his feuding with the adopted son who loves him but deplores his stubborn hardness—culminating in the first driving of cattle over the Chisholm trail to Abilene. . . . Up to the last few reels this is undoubtedly one of the most convincing cowboy films ever made; there is a reality about the men and the setting rarely found in Hollywood melodramas. There is magnificent scenery, and a feeling of great space, of dust, of outdoor life. In the end, an entirely incongruous romance is dragged in and the feeling of conviction is lost for a time. But up to then, this portrayal of the cattle business has been magnificently done. **M,Y**

The Return of October (Col.) Glenn Ford, James Gleason, Terry Moore. *Comedy* about a girl and her determination to obtain a Derby prize for the horse she thinks may be the reincarnation of her dead uncle, complicated by her relatives' attempt to have her declared insane and a young psychologist's interest in the case. . . . A fantastic yarn, performed vigorously if not too con-

vincingly. *Undemanding entertainment.*

M,Y

***So Dear to My Heart** (RKO-Disney) Beulah Bondi, Bobby Driscoll, Burl Ives. *Drama* based on Sterling North novel (also condensed in the "Reader's Digest") about a year in the life of an Indiana farm boy around the turn of the century, particularly his devotion to orphan black lamb which he rears in spite of its obstreperousness, his "granny's" exasperations, to honors at the county fair. Includes occasional excellent Disney cartoon sequences. . . . An imaginative, *heartwarming* film, with nostalgic settings and properties. In technicolor. Stresses the fundamentals of decent living.

M,Y,C

The Three Musketeers (MGM) June Allyson, Van Heflin, Gene Kelly, Vincent Price, Lana Turner. *Melodrama*. The exploits of the Dumas heroes as they seek to save Louis XIII and France from the evil designs of Richelieu, whose ecclesiastical function is overlooked. . . . A *rousing, athletic* rendering of the famous story, with expensive sets, costumes, color and stars. Much of it done with tongue in cheek.

M,Y

†La Traviata (Italian film distributed by Col.) *Opera* sung by expert Italian cast, with introductory passages in English telling the story and explaining how it progressed to final operatic form. . . . The *best example yet* of an opera put on film. Effectively performed and recorded.

M,Y

When My Baby Smiles at Me (Fox) Dan Dailey, Betty Grable. *Musical*. The rise to fame of the male half of a burlesque team; when the wife ceases to wait for him, his subsequent fall to the depths of alcoholism and remorse, reinstatement at the foot of the ladder. . . . *Wearily repetitious* of many films like this which have gone before, with a number of suggestive dances in the burlesque scenes. In technicolor.

M,Y

You Gotta Stay Happy (Univ.) Eddie Albert, Joan Fontaine, Percy Kilbride, James Stewart. *Comedy*. Pair of ambitious ex-G.I.'s, trying to launch an air freight venture with two surplus cargo planes, find themselves saddled with a fluttery heiress (incognito) who, fleeing from the bridegroom she had no wish to marry, stows herself aboard their coast-to-coast flight along with assorted other illegal passengers. . . . Fundamentally hokum, but done with such vim and spontaneity and so deftly put together that it is *merry entertainment*.

M,Y

Try a Sacrificial Supper

(Continued from page 20)

A LETTER FROM ITALY (another voice from outside)—

"Another parcel has come with clothing and chocolate and shoes, all very precious, and we thank you for your constant help and sympathy. The members of our church are receiving parcels and every Sunday they come to me with a happy smile. I had no idea that personal parcels meant so much to them but a personal parcel means a personal touch which pleases them very much and gives them a sense of Christian unity and brotherhood. Thus your good work through these parcels is helping the spiritual life of my people.

"Many, many thanks for the package you sent. It was a great joy to find in it all the useful clothing so much needed and so much wished for. My daughter who is

fifteen kept saying, "Blessed Americans!" Thank you for your Christian goodness; may God repay you."

FIRST READER—Listen to another letter from France.

A LETTER FROM FRANCE (voice from outside)—

"On the 23rd of February I received a parcel in perfect condition sent by you last January 19th, a parcel containing food.

"My surprise and that of my family was extreme; we know no one in your country, we are strangers politically, and therefore we must be brothers in our Lord for you too have thought of us.

"I must tell you that the contents of the package delighted us; it is years since we have eaten chocolate and drunk milk.

"Here is a list of things we have missed the most for some years; Nescafe, tea, sweets, chocolate, sugar, vanilla, dried raisins, and all dried fruits, jam, soaps, mustard. And objects, no matter if they are worn, such as house-slippers, children's clothes and wool jackets.

"But what has moved us is the proof of great Christian brotherhood, alone capable of inspiring unprejudiced sentiments.

"Perhaps, you will learn with joy that our churches are well fortified with walls (?), so that while many things have changed, the Church itself remains by the grace of our divine Master. We still know restrictions very well here, but all that is nothing compared to regained freedom; we have suffered much, but we have confidence in the Prince of Peace externally and inwardly.

"Will you be my interpreter to all those who are organized for a work of love and tell them that it has not been in vain."

SECOND READER—

Have you sent one of these welcome packages or have you received one of those heartfelt letters back? If your answer is "Yes," cold, bare feet will be made warm again, bodies will no longer shiver by night and be hungry by day. Smiles will light faces that have shown only bleak despair. If your answer is "No," it is still not too late to make amends. By sending boxes and messages of hope around the world now, whatever the date on our calendars, we can take Christmas and Thanksgiving at the same time into lonely, discouraged hearts.

STUDENTS IN CHINA (voice from outside)—

"I am a student in a Chinese Christian College. I'm only one of many of our ex-soldiers who are determined to get an education. But the going is hard. We are living on one meal a day. The class rooms are unheated, we sleep on the floor for our rooms and dormitories are bare. All furnishings and equipment were carried off by the Japanese troops. Books and paper are precious to us and gradually are coming in. Coal is \$85 a ton so we must wear gloves, boots, wool sweaters and coats at all times. But we are back at our College, and thanks to America it is being restored."

FIRST READER—

Getting an education in China today must surely make an Ex-G.I. with a wife, quonset hut, and \$90 a month, feel in comparison like a millionaire. Add to lack of housing the serious food shortages and sky-high prices, and it is not difficult to understand

why Chinese students are suffering from malnutrition, low blood pressure and tuberculosis. It seems to us in the U.S.A. a high price to pay for an education. One wonders how many of us would fall by the wayside. Yet all around the world the Restoration Fund is helping to restore colleges and universities, repair their walls, equip them and staff them so the lamp of knowledge may burn on."

SECOND READER—

Forgive me, O God, that I have so long turned my eyes inward upon my small self.

I have been too much concerned with my own affairs, my own joys and disappointments, my goings and comings, my wishes and whims.

I confess unto thee my . . . small sources of pride and my sense of injury—as if these were all there is to life!

Cleanse me, my Lord, of these my sins of small vision by turning my eyes outward to the larger needs of the world.

The cry of children denied their chances at life—

Turn my eyes to that.

The lonely youth of distant and disinherited places—

Lord, get me absorbed in them.

The many millions who will go to bed hungry tonight in all lands—

Tie these cares of thine to my heart."

QUARTET—"We Are Climbing Jacob's Ladder"

(All youth come forward and group around worship center where a picture showing the head of Christ is placed above the table.)

FIRST READER—

"Thy will be done on earth!"

Lord, grant me grace to see That if thy will is to be done

It must be done by me! "

SECOND READER—Matthew 25:35-40

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me! Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' "

BENEDICTION (Hebrews 13:20-21) followed by silent recession of all.

"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep . . . equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

¹² Prayer, "Turn My Eyes Outward," by Percy W. Hayward, in *Young People's Prayers*, Association Press. Used by permission.

¹³ By William Pierson Merrill. Used by permission of the author.

¹⁴ Revised Standard Version of the New Testament.

Suggested Visual Materials for Easter

Filmstrips

The Last Days of Christ. Society for Visual Education. Nelson pictures—same as slide set, *Christ's Last Days on Earth*. 28 frames. Color, \$3.50, black and white, \$3.00.

Hosanna to the King. Society for Visual Education. From Nelson's *Bible Books for Small People*. 57 frames. Color, \$5.00.

The Passion Week, Resurrection and Ascension. Society for Visual Education, prepared by Abbott Book. 31 frames. Black and white, \$3.00.

Slides

The Last Days Set. Society for Visual Education. Nelson's Bible Pictures. 28 slides. \$4.00. Individual slides may be purchased at 50c each.

Life of Christ. Society for Visual Education, by Elsie Anna Wood. Color. Individual slides may be purchased at 50c each. Passion Week Set—8 slides. Crucifixion Set—7 slides.

From *Cathedral Sets on Life of Christ.* Society for Visual Education. Color. 50c each. Posed scenes.

Hc 165—Father, forgive them, for they know not what they do.

Hc 166—Jesus took bread and blessed it.

Hc 172—Ye also ought to wash one another's feet.

Hc 173—They crucified him with two others.

Hc 174—Peace be unto you.

Hc 175—The Lord is my helper, I will not fear.

Christ in Gethsemane, by Sallman. Cm 986. Society for Visual Education. \$1.00.

From *Life of Christ in Stained Glass.* Society for Visual Education. 50c each.

Hc 427—The Last Week

Hc 120—The Last Supper

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Cc 56 Clementz—The Crucifixion

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Cc 548 Munkacsy—Christ Before Pilate

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Sources:

Church-Craft Pictures—from your denominational publishing house or bookstore or local visual aids dealer.

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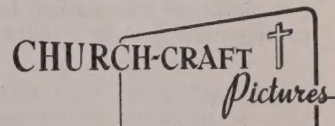
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EDITORIALS

The Strains of Our Accordions

A LECTURE TOUR through small towns has its drab moments. And one of the drabest comes when being shown to one's room in a small old-fashioned hotel, after tramping through the snow in a blizzard. On such a night the size of the audience would probably not have been overwhelming.

At a moment like that one lecturer in a Michigan town heard an accordion being played in the hotel lobby. There must have been interest in his face, for the landlady told him an Eskimo woman was playing an accordion that had been given her by a sailor far up north. The lecturer asked to meet her, questioned her till after midnight, later invited her to his home where his wife, a writer, came to know and love her—and thus was the means of introducing to the world an amazing account of life on remote Baffin Island, just under the North Pole. It was a story of joy and courage, of love and tragedy, and of challenging contrast to our civilization from another civilization at which we have habitually looked down our noses.¹

Now this far-out-of-the-ordinary woman from the North had been going up and down the land for years before that chance meeting, putting her three daughters through school with money from her own lecture tours. She had met a small army of Americans, men and women, high and low, much more closely than by the mere strains of an accordion floating up a hotel stairway. And her story had waited patiently, stored up in her own memory, coming to life briefly in her lectures, pushing itself into attention unobtrusively as all true wisdom does, going back after each visit into its treasure house of a receptive mind. But for an accidental overlapping of fifteen minutes of the time of two travelling speakers, it might be waiting there now. And it might have waited there until, as the Eskimos say, the "long sleep" had stilled the only heart that held it. Life is like that!

But this story was not thus to die. For an educator, a progressive one, made so by the innate alertness to life that marks the true teacher, heard accordion notes float up a stairway.

The educator, the teacher, is not always the true saint of such insight and those who bear other names are not always the ones who "pass by on the other side." No. Too many educators are so much absorbed, often by forces outside their control, in "administration" and "lesson planning" and thinking up a new "project" for tomorrow, that they have no time to ask their Anauta questions.

Often, God be thanked, the person who does not carry a pedagogical label at all has the root of all true teaching in him: the constant and intelligent awareness of life, its unexpected turns and its revealing depths, in home and school and playground and shop. For these have caught the overtones of the warm and moving word *nurture*, with its nourishing and tender care, as over against the harsh consonants of *education*, carrying as it so often does the aura of regulations and authority. It is not in our methods and skills but in our dull hearts and blurred insights that, as teachers, "we are underlings." And who knows but that even now the strains of our accordions float up the stairs?

Luncheon—and a Sense of Values

SHE was a young married woman with a ten-months' old baby, a small apartment, and a variety of outside interests. At eleven-thirty two friends, a couple older than she, arrived for a call. Plainly, their visit would span the lunch hour. The older lady was a careful housekeeper who served a luncheon that, while lacking swank or furbelow, was always in good order and taste. The young mother could not, on such short notice, match even such a modest standard.

What could she do? The answer did not cost her a thought. Her built-up pattern of lifelong interests, her scale of values, so to speak, took over and told her what to do. Her decision was instinctive, immediate, a revelation of herself. Her mind leaped to the thing of most importance: these friends must meet her husband and he them; the four must have a chance to talk, to share books recently read and ideas about this and guesses regarding that, to see what had been brewing in each other's mind. She had not a thought about showing off the new wedding gift tablecloth or her skill in pushing waffles through the iron.

So she phoned George, her husband,

who had taken his lunch, and arranged a noon-hour rendezvous under a tree and beside a wall over where he worked. She put Baby's bottle into a warm container, some oranges and sliced bread, peanut butter and paper napkins into a paper bag, took a bottle of milk by the neck, turned over the pushcart and the baby to the gentleman guest to pilot over the curbs, and led the way to a luncheon that was altogether delightful.

The lady guest noted later that the meal was well balanced. George turned up with the sandwiches he had taken, new sandwiches were made as need arose while eating and talking went on, and the conversation boxed the compass of all things in the heavens above and the earth beneath. There were not enough seats for all four to sit at once, so one always stood, which was an aid to both digestion and talk and informality.

Now, this is not a plea for sloppy luncheons as a part of education for family life, nor is it a slap at well-groomed tables. If a plea for anything is herein contained, it is for the nurture of vital interests, lively and growing ideas, enlarging friendships with those older and younger than ourselves, for the happy implanting of purposes for which to live and for the impulse to reach out for life itself. And—for the automatic decision that a shining tablecloth is not an adequate single goal of human existence. It is a modest preachment for the nurture of a sense of values.

How Long Have You Been a Journal Subscriber?

THE INTERNATIONAL JOURNAL reaches its twenty-fifth anniversary with the September 1948 issue. Plans are already under way to take account of this momentous occasion.

The editors are anxious to know the names of people who have been subscribers or readers of the *Journal* since its first issue in October 1924. No record of these is available in the office. If you are one of the "founding" subscribers, please send a note to the office of the *International Journal of Religious Education*, 203 North Wabash Avenue, Chicago 1, Illinois.

It is the conviction of the editors and circulation manager that the *Journal* is read by the most intelligent loyal and progressive persons in the world. Since many subscriptions go out in clubs or to the names of organizations, however, it is not easy to document this conviction with names. Therefore, letters from readers are always welcomed and are of help in guiding editorial policy.

¹ See *Land of the Good Shadows, the Life Story of Anauta, an Eskimo Woman*, by Heluiz Chandler Washburne. John Day Company, 1940.

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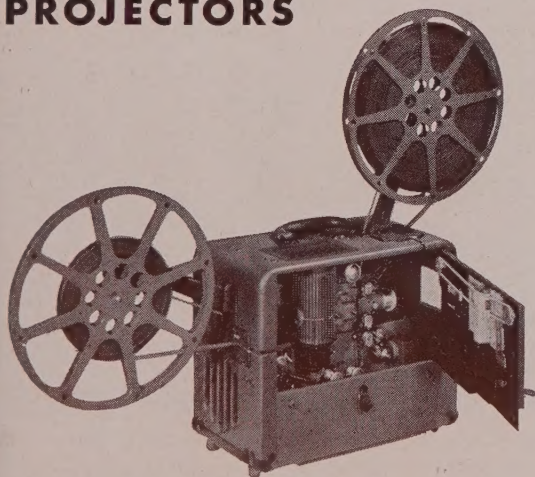
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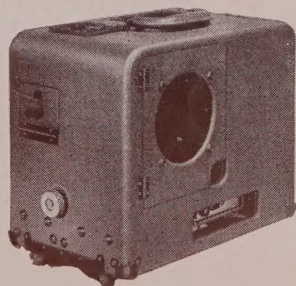
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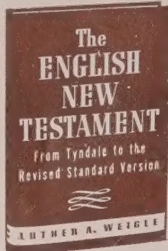
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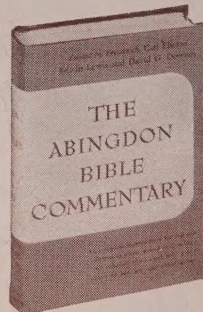
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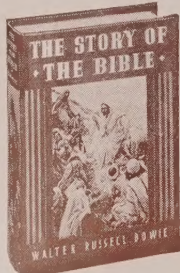


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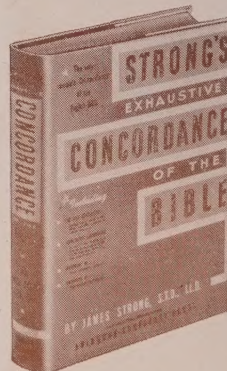
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